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Social Reconstruction

IX.

Valuation of a Middle Class Society. (1)
Professor Hoermann's brochure on "The Happy Middle Class" contains the following paragraphs: "The past is the teacher of the present. History teaches that, without exception, material and social progress are only found among nations enjoying a prevailing middle class. A nation of factory workers is not happy; nor is a society of millionaires or millionaires happy!

Moderate wealth, art and intellectual achievement, religious life and interior happiness flourished and developed, where labor and property were well balanced, where the middle class prevailed and enjoyed independent existence. For that reason it should be our chief endeavor to reconstruct a middle class, new in form, but based on the old ethical principles, if our social reconstruction is desirous of producing lasting and not ephemeral results."

Having proved that the political economy of liberalism destroyed the middle classes and middle class policy of the past, Fr. Pesch adds: "Without an extended middle class, universal prosperity of the people is impossible."

In our own days many are of the opinion that only two economic systems are possible, namely the capitalistic and the socialistic system. No doubt, these are at present the only two opposing rivals. A policy of capitalism, submitted in a previous article, showed that this system is liberalistic, and as such opposed to social order. We have likewise demonstrated that the socialistic system is so saturated with social demands as to crush all liberty in the domain of economics, while in all other regards it insists on such far-reaching liberty that it seriously conflicts with the moral law. From the very time, when Adam Smith defended the unlimited right of competition, first England, subsequently the Continent, and lastly our own country grew into an industrial society. As a reaction, Carl Marx advocated the equally unlimited struggle of entire masses against better situated masses or classes. Having but little hope of success for the struggling proletariat if denied the powerful assistance of the state, Marx advocated the new principle of production exclusively by the state.

It is clear, then, that both systems are opposed to the existence of a broad and prosperous middle class. Consequently, it is not to be wondered at that capitalistic literature ridicules every suggestion

favoring the restoration of a strong middle class, although at present capitalism is fighting its socialistic opponent for its very existence. The middle class is declared a thing of the past, and to seek to restore it is deemed a vain undertaking. But how can this be true when sound economics, based on sound ethics, demands such a system, and when they point to autonomic professional groups and classes as the only hope of a real and sound reform? Even though the development of a modern middle class system would throw us back somewhat in material civilization, it would be worth the price. Modern civilization has made us materialistic in thought and aspiration. A change to the middle class system would restore to us boons that are altogether above material prosperity; it would return to us peace and order, enriching us and all our fellow men. The middle class policy once more makes of citizens to the greatest possible degree, workers and capitalists in one and the same person; it rebuilds that class in society which alone is truly content and loyal. Furthermore, this policy unites the tradesmen and shopkeepers organically, whereas now they oppose each other in a struggle of merciless competition; it stimulates the various trade groups to consider their economic tasks a social function, and to seek to supplement the other groups for the prosperity of all. Thus is prosperity achieved by a solidaric spirit, and without excessive curtailment or complete suppression of economic freedom. Nothing fosters contentment in society in a greater measure than the hope that, if not all, at least the vast majority of citizens will one day rise to a position granting them economic freedom and a sufficiency of property. This recognition of the equity of freedom and prosperity, as well as its actual enjoyment in moderation, will furthermore stimulate one and all to assure widest freedom and a full share in the profit to those workers, who now constitute the proletariat.

But, we are told, such a policy is impossible in our days; modern civilization is too far advanced to even permit the thought of preserving and restoring a middle class society. Those arguing in this manner must, however, concede that such a society existed formerly; and it cannot be denied that it made for a more homogeneous and happier people. It is also a fact that the middle classes have not died out entirely, and that these classes are the mainstay of modern society. Can we not preserve and strengthen what is still in existence and holding its own under great disadvantage? Were

all the classes, which are now almost extinct, moribund, or were they forcibly suppressed? Can we not revive them, or create new ones fitting into modern society, thus creating new middle classes, or something similar, in harmony with modern conditions? One thing is certain, by doing so we would gradually but securely rebuild the tottering house of state.

This suggestion will, undoubtedly, astonish many, who will consider it altogether too bold. Their attitude proves the very idea of a middle class policy to have died out almost completely. This was not brought about by a natural process. For a long time and with all possible means, systematic efforts were made to suppress ideas of this nature for the purpose of clearing the way for a capitalistic era. For that reason we must begin by spreading the idea that only a middle class policy possesses social value. We must advocate its necessity. We must create anew this opinion and the desire for the revival of that policy. We must propose the justice of greater equality, and stimulate a corresponding desire for it. In this connection we should suggest means for a wider and more universal distribution of movable and immovable property, and should emphasize the deserved participation by the workers in the ownership—limited though it be—and thereby in the management of factories and industries. That participation in management must be limited for the sake of efficiency, cannot be denied. In following up this propaganda, we must insist on decentralization of all those gigantic enterprises which do not of necessity demand centralization. We should advocate cartels instead of trusts, co-operation of employers with a co-operative and social spirit. We may suggest that, wherever possible, labor and capital should be reunited once more in one and the same individual. We should advocate legislation, or arouse public opinion against the present system of capitalistic enterprise, against the trust system, and the accumulation of capital obtained without labor from interest, by usury and unsound speculation, by gambling on the exchange, and the profits from dishonest enterprises. Other recommendable means would be the insistence on less profit, on a more equitable proportion between production and consumption, wherever possible, on a limited regulation of prices, a reform of the monetary system, and last not least, a more proportionate sharing of profits between capital and labor. Of course, we must also simultaneously address ourselves to the workers, and must tell them that there is no hope for a change and for better social conditions for them, unless they themselves will co-operate by adopting the solidaric spirit. Reforms carried in this direction will not only revive the middle class spirit, but will in the end develop a modern middle class society.

No one will deny that in modern civilization highly capitalized industries are a necessity in some instances. That large amounts of capital should be invested in certain enterprises is as necessary as it is unavoidable that a limited number of individuals

are penniless in any society whatsoever. But would it not be more social if not merely the stockholder would share in the profits, but likewise the worker? Would it not be more social if money were permitted to serve as capital only in the hands of the producer or the producing corporation, that is, only in those of the actual owner and producer, and not in the hands of one, who, borrowing it at a low rate of interest lends it to others, of whom he demands security, pocketing the profits? Is this not tantamount to the money being used at the owner's cost? Is it not more social that the borrower should with the aid of the borrowed money rise above those whose money he uses? The accumulation of giant wealth, possessed by a few individuals, and continually growing by almost geometric progression, and the creation of money kings is not a blessing for any nation, it promotes neither the common good nor national prosperity. Even if it be an exaggeration to say, as Lawson did, that the accumulation of wealth, progressing at a rate which must prove ruinous if continued ten years more, the fact remains that under the present system wealth is accumulating in comparatively few hands in a manner entirely unknown during the Christian era, when Christian principles prevailed in the economic life of Christian nations. This accumulation was ushered in with modern capitalism, with liberalistic industry, commerce, banking and free trade. It was accompanied by the negative capital of paper money, notes and mortgages. Fostered by this spirit, real estate obtained to fictitious value in cities. Branch stores, department and chain stores became more and more numerous, to the detriment of the small shop, while the unsound institution of the middleman, who shares in the excessive profits obtained by traders without producing anything, began to flourish. Ultimately monopoly of a national and international character came into being. If some industries, conducted on a gigantic scale, must exist, at least the social dangers and evils enumerated should be avoided. A middle class system is bound to eliminate them.

In the beginning it will be possible to regulate social evils only by means of an enlightened public policy and adequate measures of protection. In the end we must make the start with defensive measures, we must seek to protect the farmer, the artisan and shopkeeper. We must help them in an economic way and come to their aid by enacting proper legislation. When this has been accomplished, we must seek to reunite labor and capital, by gradually bringing about a new industrial system, a system of co-operative producers, or, preferably, of co-operative consumers, if the national mind tends towards a preference for co-operation. Of course, this is only the beginning. The fullness of life cannot be restored to the suffering classes by legal means alone; the existing economic conditions can, by such means, be improved. After that man's desire for increased social fairness, aroused by a new experience, will militate in favor of further improvement of conditions. Thus does the spirit complete what the

gulates. The law relieves suffering and thus serves the classes, which suffer, for that better when a truly social system of economics shall more prevail.

The middle class system is sociologically sound. We succeed in preserving or restoring the middle classes, rebuilding them with the aid of the means mentioned above, we shall have accomplished the principal task of a true social reform. Social man must be more installed as the central figure of social life and not considered so much dead capital. Only a widely diffused social happiness will again be the motive of economic endeavor, rather than capitalist profit. New kinds of laws will assist and protect all classes according to their needs, and there will arise a new and more perfect society, an organic society, consisting of prosperous and economically independent classes and professions. Socially we suffer so keenly, because the social organism, which at present is prostrated, is a natural necessity. Worldwide happiness depends so completely on an organic society that it is simply impossible in a nation consisting of separated and isolated classes and individuals. The alternative for our modern atomic society is either gradual political death, or a speedy reorganization of the disrupted social structure.

The fact that we do not feel the urge to rebuild the organic state and society is no proof against the above assertion. Not to mention, that unknown to the majority of us the reaction has already set in. We must not be forgotten that we have been systematically trained in liberal thought. Likewise, the interested in liberal ideas have battled against any tendency towards social organization (years ago in England the organization of laborers was forbidden by law). We simply were not permitted to follow our natural tendencies, because we have been the pawns of an all powerful state and of no powerful capital. Thus it came about that in the beginning it was a battle of two groups of vastly unequal strength. Concentrated capital crushed the unorganized labor. But notwithstanding all prohibitions the chicanery labor has organized, but under the circumstances could not help imbuing the organization with the spirit of deadly hatred. Therefore we find today two powerful classes, the one powerful through wealth and the other through numbers, opposed to each other in a terrible struggle. Even at this it remains an unequal economic combat. Who counts the sacrifices and losses!

It is astonishing that the masses, while absorbed in this bitter fight, did not see the true solution? Those who could have pointed it out to them, rather sealed it from them. However, from long experience they learned to know that through war they cannot succeed, even though they might be able to break the power of capital. Their own spirit would be a worse and unconquerable enemy. They must realize that the adoption of a new social attitude must be stimulated by persuasion and agitation, that this is the only road which leads to social peace and happiness.

W. J. ENGELN, S. J.

The Endowment of the Family

III.

Family Allowances in Germany

As in France, so also in Germany, family allowances were not entirely unknown before the war. Some of the municipal and State authorities granted special allowances above the usual wage to employees who carried special responsibilities of support with respect to dependents in their household.

Family allowances were, however, practically unknown in private industrial enterprises. In this respect the development of the family allowance system was different from that of France. The Zeiss Optical Works, at Jena, had worked out a plan of family allowances before the war, but the actual development of the system did not commence until the war.

In 1916 the Krupp Works adopted the system. Rising prices showed the justice of it, because with an increase of the cost of living those who had dependents to support felt the burden of it most. Furthermore, the fact that the German government allowed firms producing for the war the cost of production plus a ten per cent of profit, facilitated the introduction of the system; on the one hand, the firms did not complain about the rising costs of production, and on the other, single men were less and less employed in accordance with the laws of conscription. There was no inducement to favor single over married men. Other industries followed in the adoption of the family allowance system.

However, the whole system was swept away with the outbreak of the Revolution in November, 1918. The Socialists had always been consistent opponents of family allowances. When the power of government came into their hands they abolished the system; in this they had the co-operation of the Trade Unions who considered the granting of family allowances as contrary to their principles on the wage question. Their efforts were made easy by the fact that the system as a wartime measure had not made provisions for its operation during normal times, and much less during the strained days of the revolutionary period. In consequence, it showed serious defects, and those of such a kind that the workers themselves turned against it; this opposition was fomented by the younger, unmarried workers, who were really the makers of the Revolution, and fostered by the golden promises which were held out to the German worker with the inauguration of the Socialistic regime.

When the depreciation of the German mark set in, the rising cost of living threw new burdens on the shoulders of the heads of families. The question of the granting of family allowances was reopened in discussion, and its fruits matured with remarkable rapidity. The system was reestablished in a large number of enterprises, and is today a permanent institution in large industrial and commercial concerns. The flaws of the former plans were carefully avoided; the new plans operate with a view to the actual situation of the German workmen.

In Germany the family allowance is known as the *Soziallohn*, because it is conceived as a wage which is to meet the needs of a social group such as a household or a family; it is also familiarly spoken of as a *Familienlohn*.

A survey has shown that it is more strongly developed in some industries than in others. "By 1923 the system had so developed itself that family allowances were not only paid by the government to all its eligible employees and officials, including those on the state railways, but were almost universally the custom in the mining, metal, chemical, textile, pulp, paper and cellulose industries as well. It had permeated approximately half of each of the following industries: stone, clay and glass, printing, commerce, transportation (other than railroads), sugar, dairying, slaughtering and baking. On the other hand, it has scarcely found a foothold in the clothing, shoe-making, leather, building, wood-working, brewing, milling and tobacco trades."*) It is to be noted especially that collective agreements between employers and employees quite commonly call for family allowances.

The funds out of which the allowances are paid are established in various ways. All the firms or concerns of a single industry pool their contributions; the largest industrial fund of this kind, not only for Germany, but for all Europe, is that of the Union of Berlin Metal Industries, including about two hundred forty thousand (240,000) workmen; another is that of the chemical industry of Cologne, and the textile industry of Muenster. Or, the firms of a district, comprising various industries, will pool their contributions; these are district funds in contradistinction to the industrial funds. As in France, these funds are called equalization funds because they equalize, on the basis of the same wage given to single and married men, the real income fixed according to needs. These funds prevent employers from giving employment to single rather than to married men. In Germany they had a slower development than in France because the depreciation of money lowered costs of production, in consequence of which plants were kept running at full capacity, so that married men found as ready employment as single men; furthermore, the labor unions are stronger in Germany than in France, and because of this they could prevent unfair discrimination against married men. However, the value of the equalization funds is fully recognized, and hence they are growing in number.

Additional allowances are given workers for dependent children; they are then called *Familienlohn*. If they are granted to other dependents in the household, they are also called *Hausstandsgeld*. If they are given in view of the special needs of the mother in the family, they are called *Muttergeld* or *Frauengeld*. The tendency has been to widen the scope of the allowances so that they are granted for other dependents of the household besides children. A noteworthy development has manifested itself in some industries inasmuch as

they grant allowances for children of work age who are pursuing higher studies. As a subsidy of high education, it will encourage larger numbers to avail themselves of the educational facilities of the high institutions of learning. On the whole, however, the allowances have been low, and not adequate to meet fully the needs of large households with several dependent members.

The amount varies in the different industries. The differential between the wage of unmarried and married workers varies 4 and 5 per cent in the chemical and printing industries; 15 per cent for bank employees; 13 per cent for coal miners; 10 per cent for workers in the metal industry; and as high as 36 per cent for officials in State employment.

During the period of the depreciation of the German mark, the system of family allowances proved its real value. It was an invaluable means to the father of a family to keep his income, at least in some measure, equal to the cost of living. It has, in consequence, gotten to be an organic part of the worker's existence, and will, therefore, not so quickly be given up.

A. J. MUENCH.

The Credit Union's Appeal to American Catholics

II.

The development of Credit Unions of the Desjardins type in our country is understood the more readily if viewed as a sequence to the labors of the distinguished French Canadian in this field, antecedent to the founding of La Caisse Populaire de Manchester. Mr. Bergengren devotes considerable attention in "Co-operative Banking" to the "Historical Background" of the Credit Union movement, sketching its rise from the Raiffeisen and Schulze Delitsch societies and their adaptation by Desjardins to conditions as he found them in Canada, leading up to the founding in 1900 of the Caisse Populaire de Levis, at Levis in Quebec. Born in Levis in 1854, Mr. Desjardins graduated from Levis College in 1870 and entered the profession of journalism. He followed his profession for some years and, about 1885, first became interested in the problem of usury. "It was the deplorable revelations brought about by lawsuits in Montreal and elsewhere," wrote Mr. Desjardins in 1914, "where poor borrowers had been obliged to pay to infamous usurers rates of interest amounting to several hundred per cent for most insignificant loans, that induced the writer to study carefully this problem with a view to finding out the best possible solution. The experience offered, above all by Germany, so enlightened him. After fifteen long years of constant study, at last believing that he had acquired the necessary theoretical knowledge and being induced to do so by many of the leaders of the movement in Europe, he undertook the establishment of the new system."†) In his book "The Co-operative Peoples Bank," published by the Russell Sage Foundation in 1914, M. Desjardins indicates clearly

*) Douglas: Wages and the Family, p. 110, Chicago, 1925.

†) Quoted by Bergengren in Coop. Banking, p. 50.

ow profoundly he was influenced by Raiffeisen and Schulze-Delitsch.

Desjardins organized the first people's bank at Levis on December 6, 1900. The beginnings were very meager. "The first money received," he writes, "confirmed the modest hopes of the originator. The first instalment was a dime and the total first collection amounted to only \$26.00. . . . There was no lack of prophets to foretell a complete fiasco. The founder was freely criticised and was even the object of assertions of a most offensive character." Yet this venture was eminently successful. Until his death, in 1921, Desjardins managed it, his son Raoul succeeding him. The modest dime has grown to assets well in excess of a million dollars. "Desjardins," writes Bergengren, "became the Raiffeisen of Quebec. From one end of the province to the other he journeyed, giving his life to the service of organizing cooperative people's banks. In this work he had the cooperation of the clergy, and so effective did his service become that in 1913, in recognition of the immense value of his work, the Pope conferred knighthood upon him. He organized his little banks among farmers, within groups of wage workers, in fishing hamlets and even among settlers opening up new parts of the wilderness to human habitation. One of the most successful of them is located at Thetford Mines and, as the name implies, is composed of a membership of miners."

The growth of the movement originated by this man has been surprisingly great even in the one province of Quebec. "The Statistical Yearbook for the Province of Quebec (for 1921 Ed. C. B. S. J.) indicates that the "total annual business of the Desjardins banks in the province is now in excess of \$15,000,000, an increase of \$3,000,000 in a single year."††) An idea of the service rendered by these unions may be gained from the Statistical Year Book which states that 100 of the banks reported in 1920; that the corresponding unions numbered 1,029 members; that they had had 9,213 borrowers; that the loans had amounted to \$4,272,584; and that the business transactions had totaled \$15,260,725. The largest number of loans—1470—were between \$100 and \$200; 101 loans were under one dollar; 380 loans were between one and five dollars; 515 from \$5 to \$10. From \$300 up the number of loans drops rapidly, to quote the Report, "showing that the kind of business transacted by these banks meets a real need among the rural and urban population, by enabling them to obtain money to meet some unforeseen circumstances, such as accident, sickness, lack of work, purchase of farming implements, live-stock, seed-grain, provisions by wholesale, fishing gear, tools or implements for working at trades, etc." Of a total of 14,386 loans \$57 were individually in amount of \$1000 or more.

These few facts may suggest, though they do not adequately describe or illustrate, the field in which these Credit Unions and their banks function, and

the growth of the movement in Canada. The latter they indicate only in a limited measure. As a matter of fact, there were 150 Desjardins banks in Canada as early as 1914, although this distinguished French Canadian Catholic did not attempt to expand the movement until 1909, concentrating for eight solid years on his initial venture at Levis, which he regarded largely as an experiment. Unquestionably this careful preparation—twenty-three years of study and experiment had elapsed before the French Canadian attempted to spread the societies—has had much to do with the success attained, a success marked not only by volume of transactions but by such circumstances as the one that not one of the 150 banks had lost a penny up to the time of the publication of Desjardins' book (1914), and the other, that an educational process of rare value has been accompanying the Credit Union ventures. A success illustrated also by such statements as the following, taken from the Statistical Year Book (1921) regarding a society launched on the "very frontier among the aborigines": "We recently had the pleasure of meeting the parish priest of St. Joseph of North Temiscamingue and we asked him how the bank in his parish was doing. He said that it was more and more appreciated by the population and added that several Indians were the best members of the bank, some of them being so enthusiastic that they bought a share for their children on the day of their birth."†††)

The benefits derived from Desjardins' undertakings in city and village, even on the outposts of civilization, are undoubtedly a fine recommendation for the institutions he made serviceable to his fellowmen. Both the material benefits and the exemplification of the principles involved should serve to recommend the Credit Union to the study and active interest of a larger number of people. American Catholics have an additional urge to such interest in the identification of French Canadians in Canada and the U. S., priests and lay men, with the movement. It would be a fortunate development if the resolution adopted by the Central Verein convention were to awaken favorable interest, followed by action, among our Catholic people, who, taking them on a whole, have been so sadly lacking in the spirit of cooperation.

A. F. BROCKLAND.

It is a strange fact that the world is haunted with a fear of overproduction, although there is scarcely a person in it whose wants are fully satisfied and the great mass of the people are in want of common comforts. The truth is that overproduction is inconceivable. Unbalanced production there may be and frequently is; this country has been suffering from it in the last two years; but overproduction there cannot be while human wants are unsatisfied.

George E. Roberts,
Vice-President, The Natl. City Bank,
New York.

††) Coop. Banking, p. 52.

†††) Ibid., p. 115.

Anent the End of Minimum Wage Legislation

Unfortunately Rev. John A. Ryan, D. D., who has championed Minimum Wage Laws so nobly for a quarter of a century, has now been forced to write on their coming to an end in this country. He states the case in an article on "The End of the Minimum Wage Laws," printed in the November issue of *The Catholic Charities Review*, as follows:

"The Supreme Court of the United States affirmed, October 19, the decision of the highest court of Arizona, declaring the minimum wage law of that State unconstitutional. The decision of the Arizona court was based upon that of the Supreme Court of the United States, handed down in the District of Columbia Minimum Wage Case, April 9, 1923. In its recent action affirming that of the Arizona court, the Supreme Court issued no written opinion, but merely stated that on the basis of its own 1923 decision, the Arizona minimum wage law was contrary to the Constitution of the United States.

"This decision practically nullifies the minimum wage laws of all the other states which enacted such legislative protection for women employees. In order to end the operation of the law in any other state, it will be necessary only to apply for a court injunction. That will have to be granted in view of the decision of the Supreme Court, and an appeal to any higher court from the injunction would be mere waste of time."

The Supreme Court bases its decision on the construction it has given to the "due process" clause in the Constitution unwarrantedly, as some think. Dr. Ryan, having quoted the opinion of Professor Arthur N. Holcombe, of Harvard University, that "the Supreme Court read into the Federal Constitution an interpretation of the liberty of the 'due process' clauses by which the Utilitarians' philosophical idea of liberty was substituted for the specific, juristic liberty of the Founding Fathers," says: "By the Utilitarians' theory of liberty, Professor Holcombe means the theory that every man has a right to do what he likes, free from interference by law, provided that he does not encroach upon the equal liberty of his fellows. This theory is condemned in every manual of Catholic ethics."

When, some fifteen years ago, doubt had been expressed as to the ethical soundness of Dr. Ryan's position on this question, we pointed to such men as Weiss, Vogelsang, Antoine, von Hertling, who explicitly declare for the right, yes, the duty of the state to enforce a minimum wage whenever circumstances demand such action. According to our observation they do that today as much as ever. The comparatively high money wage received by organized workers blinds too many to the undisputable fact that unorganized workers, especially women workers, are not obtaining anything like a living wage. From our experience with the working mothers, with whom we come in contact at St. Elizabeth's Settlement, St. Louis, we know that women labor for wages as low as \$10-\$14 a week. Is there any one rash enough to declare that a family of 3-5

persons—even though two, three or four of them are children—can exist on an income of that kind? We believe not.

But what of a society that permits such wages to be paid? It calls down on itself the wrath of that God who admonishes us to be especially solicitous of the welfare of widows and orphans, and the revenge of a class of outcasts, the victims of greed and hypocrisy on the part of individuals and injustice and indifference on that of the society and the State whose citizens they are.

F. P. K.

Contemporary Comment

May 15, 1921.—The Capitalist System. The case for this could not be better put than by a speech reported in the *Times*, which frankly bases the justification of it upon the incentive of the gambling spirit. Clearly an incentive to individual effort is necessary; there must be competition. The question is "competition in what?" The competition should be in efficiency of production. Can anyone say that the present system sets a premium on excellence in that respect? Who are the people who make money? Is it the great inventors, or even the great organizers? Or is it the people who are clever at buying and selling and the manipulation of markets? This speech is interesting in another respect. The speaker insists on the necessity of reducing costs, owing to international competition. This is, no doubt, the real crux of the whole question of maintaining high wages and a proper standard of life in our country. Like every capitalist, our speaker looks in the first instance to a lowering of wages in order to reduce cost. But, unlike narrower and more prejudiced men of his class, he realizes that there is just as great a necessity of improving things on the managerial side.

LORD MILNER.*)

To understand the Socialist movement, it must be realized that it is primarily a moral revolt. The movement draws its recruits from among those who are outraged by the corruption and injustices of our industrial system, and if we are to see the movement in its proper perspective this fact must never be forgotten. Its great achievement is to have given to the world a social conscience. If we compare the state of mind a hundred years ago, portrayed so vividly in the books of the Hammonds on the period covered by the Industrial Revolution, the callous, inhuman, and hypocritical attitude of the rich towards the sufferings and misfortunes of the poor, and the prevailing hard, mechanical outlook on life and society with the attitude which obtains today, the change of outlook and feeling is astonishing, amounting to no less than a revolution. And though we must not forget the many writers—Carlyle, Ruskin, Disraeli, Dickens, Charles Reade, Kingsley—who by their writings directed public attention to the great injustices of our social sys-

*) From a notebook recently made public.

em, I yet think the great change that has taken place is in the main due to the activities of Socialists, whose absolute devotion and untiring energy in the cause of the oppressed has made the social problem a living issue in politics. An indirect consequence of their activity has been that the need of social change, of replacing our existing competitive society by one based upon the principles of brotherhood, mutual aid, and co-operation, has become widely accepted by people entirely unaffected by Socialist theories, thus providing us with a foundation upon which it is possible to build. But the official economic theories of Socialism have no connection whatsoever with any reaction or revolt against capitalism, nor with the principles of brotherhood and co-operation. On the contrary, they accept capitalism as a stage in social and economic evolution in the hope of superimposing over it a communal organization, failing entirely to understand that Socialist figs cannot be made to grow on capitalist thistles. It is this discrepancy, not to say contradiction, between the head and the heart of Socialism, between its economic theories and moral intention, that brings to naught all their efforts at reconstruction, for their theories when translated into practice produce results not intended by their authors.

ARTHUR J. PENTY,
Towards a Christian Sociology.

The Bombay Millowners' Association have announced that the wages of the workers may have to be reduced by 20 per cent . . . One paper, while declaring the proposal to be "morally indefensible," since "it will reduce the earnings of the average mill worker below the standard of a decent living wage," goes on to say: "The practical aspect is, however, another matter." This is a typical piece of secularism, the great modern heresy which regards "practical" life as something to be considered quite apart from the laws of God. If the thing is morally indefensible, that settles the matter. No God-fearing man would dream of regarding it as practical. We have it on good authority that if the profits of the "boom" years had not been dissipated by profiteers, all the Bombay mills would have been able to tide over this period of trade depression. But the money went in bigger houses and new motor cars; no adequate provision was made for the lean years ahead, and now, to quote the paper already alluded to, "the *natural* point at which to seek economies is the wages of the operatives." And the writer is not ashamed to add, "If the present position is clearly set before the workers and the decision explained to them, we do not see why there should be any trouble!"

When this reduction of wages was first mooted, a deputation of millhands waited on the Governor, and His Excellency took the opportunity to make a *declaration of principle*:

"It is undoubtedly the duty of Government to abstain as far as possible from direct interference in purely economic disputes, except in so far as such interference may be called for by actual or probable breaches of the public peace or by interference with public utility services."

Government has to avoid the two extremes of *laissez faire* on the one hand, and, on the other, the usurpation of functions which naturally belong to the individual or the family. State action must not be made a substitute for private action, but should protect, supplement and complete it. Here, it is the protection of the laborer's livelihood, which is in question. The system of *laissez faire*, or unrestricted competition and no interference on the part of government with conditions of labor, would leave these poor people entirely at the mercy of unscrupulous employers. In practice, this system has broken down completely, and very few in Europe today would attempt to defend it. The payment of a living wage, *i. e.*, not a mere subsistence wage, but a wage sufficient to maintain a reasonable standard of life, is a matter of strict justice, and a business which cannot pay such a wage has no right to exist. In the opinion of Catholics, Government does not exceed its duty by such measures as the fixing of a minimum wage for big industries or a fairly proportioned scheme of insurance against unemployment.

The Examiner (Bombay, India).

Warder's Review

Not Swayed By False Nationalism

In order that Trinidad and Tabago might join the rest of the Empire in celebrating Armistice Day, the Governor of that British possession on the coast of South America requested that two minutes silence be observed, commencing at 11 a. m. Besides, he asked the Inspector General and Commandant to arrange for Church parades of the Constabulary and local forces, to be attended by the heads of departments and other officers of the civil government. Moreover, the Governor addressed a communication to the Archbishop of Port of Spain, to obtain his co-operation. It was granted, but with certain commendable reservations.

His Grace, Most Rev. John P. Dowling, a Dominican, directed his priests and people "to take steps to keep Armistice Day with the same order and solemnity as in former years." He advised them to have their clocks and watches regulated by Port of Spain time, "so that all may be silent simultaneously," and that "the two minutes should be passed not only in silence, but in prayer, too, for those *who died for their respective countries*." (Italics ours.) Continuing, the Archbishop calls the attention of those concerned with Church parades "to the need of having the *centre* for such parades on *neutral ground*" (in these instances the italics are contained in the Official Letter, as printed in the *Catholic News*, Port of Spain, which comes to us as a welcome visitor). "Neither in town nor country should the *centre* be on Church grounds."

Carlyle, who so praises Abbot Samson of Tottington for willingly and cheerfully granting Richard, the Lionheart, the things that are Caesar's, and obstructing his desires when they

were extravagant or unjust, would delight in this Archbishop's actions, we believe. A patriot, of course, but one who will not permit himself to be persuaded to participate in the cult of a false nationalism.

A Symbol of Public Shame—The Poor-House

Time and again we have pointed out that that notoriously inhumane institution of poor-relief, the American poor-house, seriously stands in need of reform. We have also insisted that our people should consider it an obligation to investigate the condition of the local poor-farm and to assist in remedying existing evils. In 1913 we induced the President of the Catholic Union of Missouri to invite the Secretary of the Board of Charities of the State to lecture on that subject during the annual convention of the organization. On that occasion a set of slides demonstrated the shameful conditions which at that time obtained in the poor-houses of all too many counties of Missouri. In consequence, the convention passed a resolution enjoining members to concern themselves with this problem. It is not known that this resolution bore fruit.

A report on poor-relief in Pennsylvania, just issued by the Department of Welfare of that State, once more draws our attention to this question. As in other States, the poor-house in Pennsylvania is not merely a tremendously expensive proposition, but equally inefficient. The report states that in 1924 alone the sixty-seven counties, comprising the State of Pennsylvania, raised over \$12,000,000 in poor-taxes. In spite of so huge a sum being expended on the unfortunates forced to pass their declining days in a poor-house, the conditions under which some of them are compelled to live are described as pitiable. "If the heart-rending and revolting scenes that have been witnessed by our own inspectors in these small poor-farms," the report says, "were to be described, you would rise as one man to demand their immediate abolition."

Every honest investigation of the American poor-house, and there have been many such in the course of years, relates the same observations. Nevertheless, changes for the better have come slowly enough, due in the main to the callous indifference of the citizens. All too many of them, including Catholics, assume the pharisaical attitude that the inmates of a poor-house are there because of their own faults and failings. "If they had not been improvident or intemperate, lazy or shiftless, they would be as well off," says Mr. Citizen, strong in the consciousness of having provided well for himself, "as I am," while the official report referred to concludes that "there should be a clearer recognition of the fact that there is a close relationship between dependency and unemployment, industrial accidents and occupational diseases." An investigation, carried on for the purpose of ascertaining the worthiness of inmates of poor-houses in the same State, conducted some years ago, brought out the astounding fact that not a few of the men found in those institutions had been most faithful employees whose records entitled them to respect.

A Waste of Capital and Effort

Wage-earners who have saved or otherwise come into a sum of money are apt to be tempted to invest their money in "a small business of their own." In this manner numberless grocery stores, candy shops, and other ventures of a similar kind come into existence, although they guarantee their owners little else than worries, long hours and a meager income. And although one regrets the loss individuals making such attempts sustain when their small undertaking founders, one cannot help but feel that their venture was economically unsound and that its disappearance is scarcely deplorable. Furthermore, one feels that many of the men and women, who eke out a mere existence in small, dingy stores, would be better off if they were working for wages.

This opinion is borne out by one who claims to be "a good deal the doctor of the poor." Under the title "Misfortune?" he recites the following experience:

"A family of four which used to live in two dark rooms behind their little store. They were all more or less ill. But now I find them in good, light rooms on the fourth floor of a new tenement house. They look well, and, judging from the fact that I had not been called for a long time, they need the doctor rarely.

"Why this change? They have lost their store by fire.

"Everything we had has burned down; we are ruined. We had to go to work in the factory. It was a terrible misfortune, they say.

"It was a great fortune, I say."*)

The middle class cannot be regenerated by establishing individuals, who possess but a small capital, in enterprises which must meet the competition of chain-stores and what-not. The solution of the problem lies in a different direction. Before all, those possessing a limited capital should assure themselves that the money at their disposal is really adequate for the purpose they have in mind. They should furthermore obtain some assurance that their undertaking will not be parasitic, inasmuch as they should not open a shop in some neighborhood which is already sustaining a number of like enterprises, willing and able to meet all demands. Before all, small dealers must learn to co-operate with each other and to eliminate all manner of injurious competition. They must be able to meet, to a much greater extent than they are now doing, the competition of department and chain stores, while the public must begin to realize that its interests are best served by the local dealer. That nonsensical and injurious proclivity of the American people: "Something for nothing!" must be overcome by the knowledge that it is neither just nor sensible to expect something for nothing. While the dealer should ask no more than a just price, the buyer should be willing to pay that, realizing that he is inviting deception and fraud when he tempts, and even forces, manufacturers and dealers to create the impression that they are selling at a loss.

*) Liber, Dr. B., As a Doctor Sees It. New York, 1924, p. 96.

SOCIAL REVIEW

CATHOLIC ACTION

The Crusade of Rescue, a Catholic charity conducting a number of Homes in London, has just started a Mending Bureau. Besides darning and mending of all kinds, the re-covering of ladies' shoes and the making of loose covers for furniture is to be undertaken.

As a birthday gift to their founder, Msgr. Triller, the Bavarian Catholic Press Union bought a daily newspaper to add to the seven they already own. The Union has a controlling interest in ten other allies.

Active members of the Union number 65,000, and there are over 800,000 associate members. The Union runs 1,004 public libraries with 700,000 volumes, many reading halls and reading circles.

The apostolate to Catholic seafarers in India has been placed upon a solid basis by the organization of a capable committee, drawn chiefly from the ranks of the Catholic Association of Bengal, and with headquarters at the newly-established Catholic Seamen's Institute, Kidderpore, Calcutta.

This headquarters committee, organized by Rev. Father Le Staracke, S.J., has entered into possession of a large institute, situated near the docks, in which sailor-concerts are held each Saturday evening, in addition to the many other recreations provided in this "guest-house" for the pilgrims of the deep.

RADICAL PARTIES

According to a report rendered to the International Socialistic Congress, recently held at Marseilles in France, 20.8 million people go to make up the Socialistic parties in the various countries of Europe, while the Communists claim 3.3 million voters. These and the former are distributed as follows:

Country	Communists	Socialists
England	55,436	5,550,000
Belgium	34,147	820,000
Denmark	6,219	470,000
France	800,000	1,700,000
Holland	36,768	706,000
Italy	268,000	780,000
Germany	1,851,000	7,802,000
Norway	58,000	87,000
Poland	128,000	911,000
Austria	22,164	1,311,000
Sweden	89,600	726,000
Total	3,349,345	20,863,000

PRISON PROBLEMS

Reporting to the fifty-fifth annual congress of the American Prison Association, held at Jackson, Miss., in November, Dr. Hasting Hart, chairman of the association's committee, stated:

"A very small number of the 893 jails have proper provisions for the classification and segregation of prisoners. In most of the southern jails the only groups that can be segregated are white and colored, male and female.

"Even in the largest jails, like the Tombs Prison and Raymond Street Jail in New York, the Moyamensing Prison in Philadelphia, and the jails in Baltimore, Pittsburgh, Cleveland, Chicago, and Denver, there is no ade-

quate provision for classification and segregation. As a result, prisoners who are inexperienced in crime and committed to prison for the first time, are forced into intimate association with those of the vilest character. There is made on them an indelible impression of humiliation and degradation.

"It is a fact well known to all who have given careful study to the subject that the county jails of the United States are breeding places and schools of vice, and that there is no more prolific source of crime."

THE PRESS

In the course of a debate on Catholics and Internationalism conducted by the Catholic Citizens' Parliament in London recently, Fr. Joseph Keating, S. J., referred to two factors in modern life which might be abused to foment war—the manufacture of munitions and the "stunt" Press.

At one time, he said, the newspapers of England were the means by which Englishmen received legitimate news; but at the present time there was a section of the Press which was upheld by financiers for the sake of commercial gain.

TENANCY

A rural pastor in Missouri explains the inability of the farmers in his parish to deliver eggs in quantities in the following statement, contained in a communication to the C. B., which had requested him to help establish contact between producers and a local dealer:

"My own farmers, being mostly tenants, are in many instances even limited as to the amount of chickens, hogs, etc., they are permitted by the land-owner to have on the place—another sidelight on the problem of tenancy and the distressing limitations it imposes on personal initiative."

PREVAILING RATE OF WAGES

The American Federation of Labor convention endorsed and adopted the request of the New York Trades and Labor Council to ask the War Department to investigate the payment of lesser than prevailing wages to non-citizen building mechanics engaged to replace citizen mechanics in work being done at West Point Military Academy in that State.

FIVE-DAY WEEK

The Union of Orthodox Jewish Congregations, which held its annual session in New York recently, has gone on record in favor of a 5-day week for industry. Dr. Samuel Friedman, in presenting the case for the 5-day week, claimed that he had been able to secure the support of labor unions and employers' associations for the proposal.

The present 6-day week was described as economically wasteful, since the half-day on Saturday really produces not more than two hours of actual work, and detrimental to health and religion. The interest of the orthodox congregations in keeping Saturday entirely free from work is obvious.

ARBITRATION

Unusual power has been vested in the Canadian Cabinet by the amendments to the Industrial Dis-

putes Act adopted during the recent session of Parliament. One amendment provides that the act may be applied in "any dispute which the Governor in council may by reason of any real or apprehended national emergency declare to be subject to the provisions of this act." Specifically, the Act applies to rail and water transportation, and all works or undertakings carried on by aliens or by companies incorporated under Dominion authority.

The new Act was adopted in consequence of a judgment of the Privy Council declaring the Act of 1907 ultra vires of the Dominion Parliament. Ontario protested that the Dominion had usurped the control of a matter that belongs to the jurisdiction of the provincial legislatures. The amended Act is in some respects more drastic than the old.

SPECULATION

The raising of the discount rate from $3\frac{1}{2}$ to 4 per cent by the Federal Reserve Bank of Boston was the cause of an orgy of frantic selling on the New York Stock Exchange. In consequence, "some thousands of small speculators emerge from that sublimest of modern temples," says the *Nation*, "clad lightly in one suspender." What occurred on November 10, "the biggest day, registered in shares sold, ever known in Wall Street," was not a panic. However, "a lot of small platters, with here and there a big one, must have been licked clean."

"What an infinitely charming and fabulous mechanism our economic system is," continues the *New York weekly*. "A worried federal bank governor in Boston—for Mr. Harding has been through the mill on one memorable occasion before—decrees a one-half of 1 per cent advance in Boston paper, fearing over-inflation; and presto, New York security values drop by the tens of millions, and men turn homeward gaunt and desperate. For the shorn lambs we have no tears to waste, but we wait with profound interest the shifting rates of discount registered by the Federal Reserve system. It is this same system which economists and statesmen have vowed to be our protecting wall against the invasion of the business cycle, with its ups of inflated booms and its downs of stagnation, misery, and breadlines. The usual swing which calls for a down has not yet come around—1921 is still too near. When it comes, will this little one-half of one per cent—up a peg, down a peg—save five million men from the streets?"

STATE'S REGULATION OF COMMERCE

One of the most notable pieces of legislation adopted by the Irish Free State, the Agricultural Produce (Eggs) Act, 1924, is now in operation, and all eggs exported from the Free State are exported by shippers licensed by the government; and only those whose premises are efficiently fitted for egg-testing, whose packing is satisfactory, and whose eggs are clean and properly graded, are granted a license. If a licensed exporter fails to carry out a contract for the sale of eggs to be exported from his premises, his license may be withdrawn by the Minister for Agriculture.

The necessity for this piece of legislation was very obvious; in the past, efficient exporters found that their goods were relegated to a second grade market category simply because they were Irish; and the good name of Irish eggs was depreciated owing to the irregular grading, careless packing and dirty condition of the eggs sent by unbusinesslike exporters. The effect of the Act is already being experienced and welcomed.

NEGRO QUESTION

The colored people of St. Paul, Minnesota, have lost a staunch white friend through the death of Judge John W. Willis, President of the local branch of the National Ass'n for the Advancement of Colored People.

In addition to his philanthropic and his law activities the Judge was a prolific writer in his own field, contributing to many periodicals. He was a member of the Society of the Sons of the American Revolution and the Knights of Columbus.

CO-OPERATION

The article on "Co-operative Restaurants," printed in the November issue of *Co-operation*, contains a partial list of co-operative restaurants and boarding houses in the United States. Only one of these undertakings is termed American, The Consumers' Co-operative Services, New York City; while two are Swedish and the balance, thirteen, Finnish!

The Consumers' Co-operative Services, of New York City, doing a business of over four hundred thousand dollars annually, was founded and is managed by persons whose primary interest in the venture is a successful demonstration of the working soundness of consumers' co-operation, and while they do operate one other venture (a laundry) and are planning more, "restaurants were their starting point, their first approach to the public, and still remain their basis."

INDUSTRIAL ACCIDENTS

Some idea of the large annual toll of deaths and accidents in industry during 1924 may be gained from the following figures: Pennsylvania led the list with 2,209 fatal accidents, while those injured and maimed number 177,539. New York was second with 1,109 fatalities; others were Ohio, 999; Washington, 407; Massachusetts, 336; New Jersey, 238, and Minnesota, 221. In Ohio 174,454 were injured; Massachusetts, 60,000; New Jersey, 47,000; Washington, 39,000; Minnesota, 37,000; Oregon, 25,000, and Tennessee, 21,000.

On this subject of safety *The American Contractor* says:

"One of these factors is the desire for increased speed in building erection. The higher cost of buildings and land places a premium on speedy construction. Money tied up in a partially completed building brings no return and owners and architects want speed regardless of a possible increase in working hazards. The result is the crowding of many operations into a short space of time with the consequent tangle of materials, tools and equipment into a limited space."

OPEN SHOP

The National Association of Manufacturers, the chief exponent of the Open Shop in the U. S., adopted the following resolution on the open and the closed shop at its convention held in St. Louis October 26 to 29:

"Those rights of individual liberty and equality of opportunity, which our government was created to defend and upon which our national institutions are founded, must be recognized and preserved in every field of activity, including that of industrial affairs. When the full enjoyment of these rights is denied to any individual, save through his own voluntary act or agreement, we have ceased to be a free people.

"An open shop, as understood by this association, is an establishment or business where employment relations are

tered into and determined through the exercise of the individual rights of contract on the part of both employer and employe and without arbitrary discrimination based on the membership of the employe in any lawful labor organization.

"The association considers it the duty of the employer as citizen to preserve and defend the right of open-shop operation as an essential part of our national heritage of liberty."

LABOR BANKING

The Federation Bank of New York, labor's representative bank, on November 1, issued an official report announcing that its deposits and surplus had increased to \$13,115,668.90. It is now planned to reach the \$15,000,000 mark by January 1926.

At a reception tendered to President William Green of the A. F. of L. by the bank officers in New York City, November 2, President Green expressed the wish that this noble ambition will be fully realized by New Years day and congratulated the officers "on the splendid success already achieved."

ORGANIZED LABOR

While the American Federation of Labor was holding its national convention in Atlantic City recently, most of the churches of the city opened their pulpits to leaders, who spoke on the ideals of the labor movement, and the relations between labor and the church.

Among the labor day preachers were John Walker, president of the Illinois State Federation of Labor; John Frey, editor of the International Molders' Journal and President of the Ohio State Federation; A. J. Ruste, Dean of Brookwood Labor College; John R.oughlin, Secretary of the Central Trades and Labor Council of New York; Robert Fechner of the Executive Board of the Machinists; James Wilson, Vice-president of the A. F. of L.; Chauncey Weaver, Executive Officer of the Musicians; James C. Shanessy, President of the Barbers.

WORKERS' EDUCATION

The Newark Labor College, affiliated with the Workers' Education Bureau, opened its fall term with announcement of five courses:

Public speaking, English, the history of the labor movement, current events and economics. Classes are held on Monday nights, for 15 consecutive weeks.

Brookwood Labor College at Katonah, N. Y., receiving A. L. Matlock, Secretary, Grand Union local of the Colorado Farmers Educational and Co-operative Union, into the student body.

His expenses are being paid for one year by the state union which wants its nominee to bring added knowledge and power to bear on the problems of the organized Colorado farmers.

LABOR PRESS

A daily, *Il Nuovo Mondo*, published in Italian in New York City, and observing a pro-labor, anti-fascist and anti-capitalist policy, made its first appearance on Nov. 16 with two afternoon editions. The paper is owned by a stock company whose shares are held by labor unions, fraternal societies and individuals. Both the general officers and local unions of the Amalga-

mated Clothing Workers are leading stockholders.

John di Gregorio, *Il Nuovo Mondo's* managing editor, says the defense of the workers against the Fascist movement in America is one of the immediate reasons for starting the paper. Fascism, he and other Italian labor men consider a menace not merely to the workers in Italy but in the United States, where they claim many groups have been organized for the smashing of the labor organizations.

SEAMEN'S WELFARE

At Hoboken, N. J., the Lutheran Seamen's mission recently dedicated a new home for seamen. Dr. F. H. Knubel, president of the United Lutheran church in America, and Baron von Lewinsky, the German consul-general in New York, took part in the exercises.

The building provides assembly rooms for 500 men, library, writing rooms, and bedrooms with a capacity of 170. While primarily designed for the use of sailors on German boats, it is open to seamen of all nations.

PROFIT SHARING

A 5 per cent bonus for 1925, approximating \$300,000, will be paid the 4300 employees of the Elgin National Watch Company on Jan. 21, company officials have announced. It is the third such bonus in three years.

Recently the directors declared a special 25¼ per cent stock dividend, at the same time increasing the capital stock from \$8,500,000 to \$10,000,000.

FOLK-ART

The Indian Arts Fund, whose purpose is to encourage Indian handicrafts in the Southwest and to gether for permanent exhibit the more noteworthy specimens of such crafts, both ancient and modern, has been incorporated under the statutes of New Mexico.

MISCELLANEOUS

A blacklist containing the names of men who have refused work offered by the Manitoba Government employment office is now in possession of the Social Welfare Commission in Winnipeg. Men whose names are written there will be refused relief if they apply for it during the winter months.

The article on Roof Shelter, by R. S. Whiting, Secretary, Red Cedar Shingle Bureau, printed in the *Carpenter* for October, refutes the charge that shingles are not as good as they used to be, as unjust and unfounded. The blame for the complaints is placed on the wire nail. "It is a matter of experience," says the article, "that only since the wire nail came into common use have roofs of red cedar shingles failed to always give the long, satisfactory service for which they were famous in the past." Further proof that the blame for want of long endurance in roofs of red cedar shingles should be charged to the use of improper nails is found in the fact that roofs laid a half century ago, with non-rusting nails, have outlived other roofs that date back only one-third as far.

The ordinary wire shingle nail has an average life of 7 to 12 years. "It is, therefore," declares Mr. Whiting, "not suitable for use with a shingle which is good for a life of 40 to 50 years."

Central-Blatt and Social Justice.

Als Monatschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Pl., St. Louis, Mo. Abonnement, \$2.00 das Jahr, zahlbar im Voraus; Einzelne Hefte 20 Cents.

Club-Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents. Abonnement auf Lebenszeit, \$50.00.

Die Zinsfrage.

Grundzüge der katholischen Wirthschaft.

II.

Während in der katholischen Wirthschaft Besitz und Arbeit in der Persönlichkeit des Wirthschaftenden und in der Familie verbunden sind, klaffen beide in der modernen Wirthschaft auseinander. Der schier besitzlose „Proletarier“ repräsentiert die „Arbeit“, der eventuell schier nichts arbeitende „Bourgeois“ den „Besitz“. Aus dieser Spannung resultiert mit Naturnothwendigkeit das Zinsproblem.

Die Frage, die nunmehr entsteht, lautet: Was sind werthbildende Faktoren, Natur, Arbeit oder Kapital? Gattungsgemäß ohne Zweifel Natur und Arbeit ausschließlich. Wirklichkeitsgemäß hingegen keines von beiden, sondern nur „Kapital“, d. h. die konkrete Persönlichkeit als Verwalterin geistiger Arbeit und geistigen Besitzes zugleich. Ebenjowenig als der Mann oder das Weib schlechthin irgendwo einmal vorkommen, ebensowenig die Natur und die Arbeit. Wo immer „Besitz“ und „Arbeit“ zusammentreten, treten im Grunde „Kapital“ und „Kapital“ einander gegenüber, nur daß der „Besitzer“ diese beiden gattungsgemäß werthbildenden Elemente Natur und Arbeit in einem anderen Verhältnis repräsentiert als der „Arbeiter“. Die kapitalistische Wirthschaftsordnung ist nun deshalb so ungerecht, weil sie den Arbeiter hindert, seine Arbeitspersönlichkeit zu verwirklichen, dem Besitzer jedoch in überreichem Maße die Verwirklichung seiner Besitzpersönlichkeit gestattet, d. h. dem einen, der hat, giebt, dem anderen, der nichts hat, nimmt; sie ist jedoch vom Standpunkte des Naturrechtes immer noch positiver als die konsequente sozialistische, weil diese, ohne dem Arbeiter seine Arbeitspersönlichkeit zurückzugeben, auch dem Besitzer seine Besitzpersönlichkeit nimmt; statt daß jeder Mensch „Kapital“ besitze, soll keiner mehr zu seinem Naturrechte kommen.

Wir unterscheiden eine doppelte Ordnung, die rechtlich - sittliche und die gesellliche, die jedoch kraft ihres Daseins gleichfalls gewisse rechtlich - sittliche Folgen nach sich zieht. Naturrechtlich besitzt jeder Mensch ein primäres Recht auf seine Arbeitspersönlichkeit und ein daraus erfließendes, sekundäres Recht auf die Frucht seiner Arbeit, den seiner Persönlichkeit entsprechenden Besitz. Geselllich jedoch kann in einer bestehenden Gesellschafts- und Wirthschaftsordnung die Sache so liegen, daß dieses Naturrecht durch die Entfesselung der Maschine vereitelt wird, so zwar, daß dem Menschen die Möglichkeit, selbständige Arbeitspersönlichkeit zu sein und dadurch selbständige Besitzpersönlichkeit zu werden, entzogen wird und er mithin gar kein Arbeitswerk mehr vollbringen kann,

in Arbeitsfron, d. h. im Dienst der Thiere, stehen muß und daher auch gar nicht mehr Frucht bringt, als die kapitalistische Wirthschaftsordnung in der That für ihn abwirft. Gleichzeitig konzentriert sie aller Besitz in den Händen einiger Weniger und zwar gegen das Naturrecht, weil ihre Arbeitspersönlichkeit im naturrechtlichen Sinn übersteigend, aber doch gemäß des politischen Rechtes der herrschenden Gesellschafts- und Wirthschaftsordnung und daher für den einzelnen Menschen als durchaus sittliches Gut. Nicht der Vorenthalt des vollen Arbeitsertrages durch das Kapital, nicht der Mehrwerth, den das Kapital einsteckt, nicht das arbeitslose Einkommen, das dem Kapital zufließt, sind die Ursachen dieses Mißstandes; all dies sind nur selbstverständliche Phänomene; die eigentliche Wurzel des Uebels liegt darin, daß es dem Menschen verwehrt wird, freie, schaffende und schöpferische Wirthschaftspersönlichkeit zu sein, und daß er daher in der damit gegebenen Wirthschaft gar nicht anders bewerthet werden kann als er that sächlich bewerthet wird. An diesem wahrhaft ehernen Gesetz scheitert jede „Reform“ vom Boden der gegebenen kapitalistischen Wirthschaftsordnung selbst aus, mithin jeder Sozialismus, der nichts anderes kann als bestenfalls den Arbeitsertrag des Arbeiters steigern, damit aber das Kapital lähmen und die Wirthschaft, damit aber auch die Arbeiterschaft selbst schädigen. Während der Kapitalismus doch noch immer irgendwie wirthschaftlich funktioniert, ist der konsequente Sozialismus außerstande zu wirthschaften. Während es daher in der Geschichte oftmals kapitalistische Erscheinungen gab, so doch niemals konsequenten Sozialismus.

Denn im Kapitalismus steckt trotz aller Sünden und Entartung immer noch ein Stück soziologischer Naturrechts, der Sozialismus hingegen ist Raub an Besitz ohne Hilfe für die Arbeit. So ähnlich etwa wie nach scholastischer Lehre die Polygamie den Zweier Ehe immerhin noch realisiert, daher im Alten Testament geduldet sein konnte, die Polyandrie hingegen unter allen Umständen naturwidrig ist und daher immer und unbedingt verboten bleiben muß. Dabei soll durchaus nicht verkannt werden, daß doch ethische Pathos, die Entrüstung und Empörung auf sittlichen Motiven vielfach auf Seiten des Sozialismus zu finden ist, während auf der anderen Seite der satte Besitz jenseits aller Sittlichkeit nur dem nackten Gewinnstreben dient.

Was kann also geschehen, wenn die Arbeit naturnothwendig in immer härtere Fron geräth? Die Krepaz zwischen naturrechtlicher und positivrechtlicher Besitz- resp. Eigenthumsordnung gewährt ein Nothrecht, nicht wegen Mißbrauch des Besitzes durch den Besitzenden und nicht wegen Vorenthalt des vollen Arbeitsertrages gegenüber dem Arbeiter, — beides muß gar nicht gegeben sein, — sondern einzig und allein wegen Verweigerung der Arbeitspersönlichkeit auf der einen und als naturnothwendige Wirthschaft dessen wegen Ueberwucherung der Besitzpersönlichkeit auf der anderen Seite. Ob freilich der moderne Staat als zweckmäßiges Organ dieses Nothrechts auftritt, ob nicht weit eher die wiederaufbauenden Stände in Verbindung mit einer Lehren

derung dafür in Frage kommen, kann hier außer acht bleiben. Wichtig für unsren Zusammenhang ist nur, daß das naturrechtliche Besitzthum heilig ist, auch durch Mißbrauch und Len des Arbeitswillens nicht ipso jure aufhört, daß ein die naturrechtliche Grenze übersteigendes sittenrechtliches Besitzthum, wiewohl soziologisch Raub an der Arbeit, dennoch legal und er für den Einzelnen gleichfalls sittlich sein kann, ferner die Arbeitspersönlichkeit ein natürliches Recht auf Besitzthum verleiht, Arbeitsfron hingegen gesetzlich dieses Recht verleiht, ihr nur kraft Nothrechts solches zuwenden kann.

Auf dieser Basis ergiebt sich die Lösung der Zinsfrage von selbst. Sowohl in der ständisch = mittelalterlichen wie in der frühkapitalistischen Wirthschaft ist es vor, daß Verträge zwischen Besitzern und Arbeitern, zwischen Arbeitgebern und Arbeitnehmern, Leihgebern und Geldnehmern geschlossen wurden, bei welcher der Arbeiter sich verpflichtete gegen Lohn zu arbeiten oder der Besitzer das Recht erwarb, sein hingegebenes Geld einen „Mehrwert“, ein „arbeitsloses Einkommen“ zurück zu empfangen. Solche Arbeits- resp. Zinsverträge schlechthin in der gebundenen Wirthschaft und als Ausnahmefälle Einzelersehnungen sind nicht zu verwerfen, wenn es sich um Verträge zwischen konkreten Persönlichkeiten handelt, um einen Dienstvertrag zwischen dem Herrn und den Dienern, die in ein patriarchalisches Verhältnis genommen werden, um einen Gesellschaftsvertrag, in dem auf Grund ganz konkreter Titel ein Mehrwert zurückerstattet wird. Solange Mensch und Mensch, „Kapital“ und „Kapital“, vertragsmäßig zusammentreten, sind diese Verträge nicht nur rechtlich und sittlich, sondern auch soziologisch wie ökonomisch unschädlich trotz des Auseinanderfallens von Besitz und Arbeit, das sie zur Voraussetzung haben; unschädlich solange, als in der Volkswirthschaft der selbstständigen, Besitz und Arbeit in Person verbindenden Wirthschafter überwiegen und das Auseinanderfallen von Besitz und Arbeit als ein Ausnahmefall und Einzelfall durch das Zusammentreten konkreter Persönlichkeiten, die jetzt gewissermaßen eine ökonomische Familie“ bilden, bewerkstelligt wird. Unter dieser Voraussetzung ist selbst der Mißbrauch des Besitzes, die Eingabe des Geldes ohne des Geldgewinnes willen, die Aufnahme des Arbeiters um der Ausnützung seiner Arbeitskräfte willen noch nicht schlechthin soziologisch schädlich, weil in der gebundenen Wirthschaft der Erfolg solchen Mißbrauchs gar nie so stark anreizen kann und überdies auch andere, außerwirthschaftliche Momente ihn dämmen. Verhängnisvoll wird dieselbe Sache erst, wo der konkrete Arbeiter oder Geldnehmer nicht mehr mit einem konkreten Dienstherrn oder Geldgebern den Vertrag schließt, sondern die Wirthschaftsordnung es zuläßt, daß auf der einen Seite unpersönliche Anonymitäten stehen. Jetzt erst wird das Geld selbst fruchtbar, nicht quantitativ, sondern akzidentiell, legalerweise. Und diese rastlose Fruchtbarkeit des Geldes, die abstrakte Verallgemeinerung der ehemals konkreten Zinstitel, ist das

Verhängnisvolle, da sie den leibhaftigen Arbeiter zum Opfer werden läßt, den soziologisch dasselbe verursachenden, anonymen Besitzer hingegen von aller persönlichen Schuld lossprechen und ihn gesetzlich wie sittlich erlaubt handeln lassen muß. Das Furchtbare dieses Systems ist, daß niemand im Gewissen dafür verantwortlich ist, daß es schier von des Teufels Gnaden als Born Gottes funktioniert, dem Arbeiter zum Nachtheil, dem Besitzer zum Vortheil, dem Besitzer Recht, dem Arbeiter Unrecht gebend.

Was ist angesichts so dämonischer Kräfte zu thun? Was kann geschehen, um die Welt zu retten? Möglich ist die Handhabung des natürlichen Nothrechts durch die Arbeiter, den Staat, die Berufsorganisationen und Interessenvertretungen. Sittlich ist diese Handhabung überall dort, wo sittliche Entrüstung und Empörung sie bewirkt; soziologisch zielführend hingegen wird sie nur dort sein, wo der klare Wille sie treibt, dem Arbeiter die Arbeitspersönlichkeit und den ihr entsprechenden Besitz zu schaffen, mithin Besitz und Arbeit wieder in der Persönlichkeit und in der Familie zu verbinden. Weil dieser Wille, soweit man schauen kann, fehlt, so ist das Mögliche kaum mehr wahrscheinlich.

Damit schwindet die Hoffnung auf Reform der gegenwärtigen Wirthschaft, auf Erneuerung vom Boden der gegebenen wirthschaftlichen Thatfachen aus. Wir haben einen schweren Weg: Aufbau katholischer Wirthschaft und zwar Aufbau „in der Katakombe“, d. h. neben und statt der modernen Wirthschaft. Diese katholische Wirthschaft allein, im Rahmen der katholischen Aktion, der Organisation nach Pfarren und Diözesen, kann von Haus aus Besitz und Arbeit in der Persönlichkeit und in der Familie verbinden und damit zinslos und ständisch sein. Der Weg dorthin führt nicht über staatliche Sozialpolitik, sondern einzig und allein über die klare Standes- und Berufswahl hunderter, tausender einzelner katholischer Persönlichkeiten, die sich in der katholischen Aktion zusammenschließen. Nicht der Erwerb, der Gewinn, der Unterhalt, die Bedarfsdeckung oder Bedürfnisbefriedigung dürfen maßgebend und entscheidend sein. Jeder Mensch hat eine ganz bestimmte, einzigartige Aufgabe im Weltgeschehen, einen Stand, einen Beruf. Diese Aufgabe kann nur die sein, auch in der Wirthschaft, ja gerade in der Herrschaft über die Erde Ebenbild Gottes zu sein, d. h. ein Ganzes, ein Spiegelbild seines eigenen Wesens zu verfertigen, einem Stück Wirklichkeit den eigenen Stempel aufzuprägen. Mit Gott wird jeder einzelne Mensch diesen Beruf finden. Nur viele solche Berufe zusammen und in Verbindung miteinander schaffen eine neue Gesellschafts- und Wirthschaftsordnung. Wer seinen Beruf erkannt, muß ihm dienen mit Opfern, in Leiden, aus Eingabe. Er wird darin nicht Ueberfluß an Gütern finden, doch immer sein Genügen; er wird sich durchzuringen haben, aber als ein Kulturträger, ein Bannerträger der Zukunft.

Wenn aber nun das Problem so liegt, daß in der gegebenen Wirthschaft mit Nothwendigkeit der Zins besteht, in der zu erstrebenden christlichen Zukunfts-

wirtschaft hingegen wegfällt, welcher Gegensatz entzweit dann die katholische Wissenschaft? Die zwei Richtungen, die eine, die den Zins verneint, die andere, die ihn bejaht, sind im Grunde keine Gegensätze, sie sind bedingt durch die verschiedene Betrachtungsweise. Die Moralthologie hat nicht die Aufgabe, eine katholische Idealwirtschaft zu konstruieren, sondern nur die, dem Menschen in der gegebenen Wirtschaft zu zeigen, was Sünde ist; ihr kommt daher kein Urtheil zu über den Zins als soziologische Kategorie, sie konstatiert nur, daß in der modernen Wirtschaft das seinem Wesen nach unfruchtbare Geld fruchtbar geworden ist und daher der Zins nicht unter die Kategorie der Sünde fällt. Anders die Soziologie. Ihre Aufgabe geht dahin, zu untersuchen, ob der Zins an sich eine soziologische Kategorie ist, ob er in der „wahren Wirtschaft“, die der Natur entspricht, vorhanden wäre und wenn nicht, wie die herrschende Wirtschaft in eine zinslose überzuführen ist. So kommen also beide Wissenschaften nothwendig zu verschiedenen Resultaten. Die Konflikte treten also erst dort auf, wo Soziologen mit Hilfe einer moralthologischen Methode zu Schlüssen kommen, die dem wahren Wesen der katholischen Soziologie widersprechen, resp. Moralthologen der Meinung wären, es müßten sich aus ihrer Wissenschaft nothwendig auch soziologische Erkenntnisse ergeben.

Ein Beispiel wird das Ganze erläutern. Nichts in der Geschichte ist der modernen Wirtschaft so ähnlich wie die antike Sklaverei. Was heute das Proletariat, war ehemals die Sklavenherde. Nur daß der rechtlichen Unfreiheit in der Antike eine noch immer größere wirtschaftliche Freiheit entsprach als der rechtlichen Freiheit unseres Jahrhunderts. In beiden Fällen handelt es sich um eine der Soziologie widersprechende Gesellschafts- und Wirtschaftsordnung. Wenn heute die Moralthologie kein Wort gegen den Zins sagt, so mit Recht deshalb, weil auch die Apostel und das erste Christenthum kein Wort gegen die Sklaverei hatten. Nicht um die Abänderung der soziologisch verfehlten Sklaverei handelte es sich den apostolischen Seelsorgern, sondern um Erfüllung dieses Rechtsinstitutes mit christlichem Geiste, um ein christliches Herrschen der Herren und ein christliches Gehorchen der Sklaven, damit sich daraus schließlich das Aufhören des ganzen Unrechtes von selbst ergebe. Nicht anders kann heutzutage die Moralthologie vorgehen, auch sie muß das Herrschende bejahen, weil es das Herrschende ist. Ganz anders die Soziologie. Das Christenthum in der Katakombe, in den ersten Jahrhunderten, war Religion und nicht Kultur. Unser Christenthum mit seiner zweitausendjährigen Geschichte ist Religion und Kultur. Neben der Theologie giebt es eine katholische Wissenschaft vom Leben in der Welt. Diese Wissenschaft hat die Aufgabe, ohne Rücksicht auf die herrschende Lage das Ideal der katholischen Kultur und Wirtschaft schlechthin zu entwerfen und die Mittel aufzuzeigen, die dieses Ideal verwirklichen helfen. Nur dieses klare Auseinanderhalten von Moralthologie und Soziologie löst das Zinsproblem.

Dr. Ernst Karl Winter, Wien.

Klassenkampf und Caritas.

Zu diesem Thema äußerte sich Geheimrer Rundungsrath, Universitätsprofessor Dr. phil. et. rer. Werner Sombart in einem Vortrag, den er bei Generalversammlung des Vereins für Sozialpolitik Stuttgart am 21. September 1924 über „Die Klassenkämpfe“ gehalten hat.

Der Klassenkampftheorie wirksam zu begegnen hält Sombart nur möglich dadurch: „Wir müssen den Glauben einen andern Glauben entgegensetzen, oder wenn man will, dem Aberglauben einen echten Glauben. Ich sehe hier keinen andern Ausweg als Glauben an Gott. Nur von diesem Standpunkte aus ist eine Bekämpfung des im letzten Ende aus Gottlosigkeit geborenen Klassenkampfstandpunktes möglich. Aber die Macht, die damit aufgeboten ist, ist stark genug und bedarf keiner anderen Hilfe, um den Kampf zu bestehen. Denn aus diesem Glauben, nur aus diesem Glauben, folgen diejenigen Ansichten, folgen alle diejenigen Stellungnahmen, die nothwendig sind, die Klassenkampftheorie zu überwinden. Dem Glauben an Gott folgt der Glaube an die Güte, die lieblichen Gedanken Gottes. Und nur aus dem Gottesglauben heraus kann auch diejenige Moral kommen, die allein aufbauend wirken kann: die Liebe. Es ist ein Irrwahn zu glauben, daß sich Menschen untereinander lieben können, die nicht an Gott glauben. Wahre Menschenliebe ist nichts anderes als Gottesliebe. Der Glaube, daß ich zu Menschen in ein edles Liebesverhältnis kommen könne, weil ich mit ihnen irgend einer Lebensform zusammenlebe, ist ein Irrwahn. Es folgt aus der Thatfache, daß ich mit einem andern Baumwollspinnerei oder Handel treibe, keine Liebe. Was für Liebe aus dem Verkehr folgt, haben wir im Weltkriege gesehen. Niemals kann aus Selbstgemeinschaft, Produktionsgemeinschaft, und viel weniger aus Handelsgemeinschaft etwas ähnliches wie Liebe kommen. Liebe kann immer nur der Ausdruck eines Verbundenseins in einem Höheren sein. Was ich im Menschen liebe, hat Sichte gesagt, ist Gott, den ich in ihm finde; finde ich den Gott nicht, so hasse ich ihn von innerster Natur. Diesen Glauben müssen starke Persönlichkeiten entwickeln und in die Masse hineinragen.“

Caritas, 11. Sept, 1925.

In Mailand legte die Kongregation vom hl. Augustinus (Opera Cardinale Ferrari) feierlich den Grundstein zu einem Gebäude für ihre „carissimi“, wie sie nennen, für ihre Liebsten. Wer sind diese? Sind jene Menschen, die man unter Namenschristen und Kulturproben kurzweg als Gesindel bezeichnet, so überaus sittenreinen menschlichen Gesellschaft haben da wieder eine Welt, frei von Verachtung, Verdacht und Mißtrauen gefunden, denn hier ist das Vergiß uns unsere Schuld... ganz ernst genommen. Eine verrückte Gesellschaft, diese Sorte Katholiken, nicht? Und in Barcelona haben sie bestem Erfolg Exercitien für Bolschewiken eingeführt. In Rom gefunden die Völker!

Fr. Ritter v. Lama.

An Extraordinary Project

More than half a century ago considerable time and effort were spent by some members of the German Catholic University in our country. The originator of the idea, or at least the layman who acted as spokesman, was Joseph Halm, who signed himself as Delegate of St. Pius Society of Sauk City, and of St. Joseph Society of Madison, both in the State of Wisconsin.

The oldest document referring to this affair, which has thus far come to our notice, is a petition, the size of a newspaper page, proposing the Fifteenth Convention of the C. V., held at Louisville, Ky., during Pentecost, 1870, the founding of such an institution. It is an interesting document, beginning with an introduction, relating the members of our society of the words addressed to the C. V. by Pius IX., on July 5, 1866, of what bishops and priests at various times regarding the mission of a society such as ours. The author of the petition lays great stress on the fact that so many Catholics were lost to the Church, because of their ignorance of Catholic doctrines, and the seduction of the enemies of the Church. He speaks of the necessity of providing facilities for the education of men, able to represent the Catholic cause in public life, declaring the German Catholic University is intended to educate leaders. The city, where this university is to be erected, shall be a new Fulda, yes, a new Rome, and the present undertaking the keystone of all previous endeavors of the German Catholics in America and the Central Verein.

The proposition is presented in the following manner:

Gelobt sei Jesus Christus!
Ihr achtzigtausend Brüder des Katholischen Central-Vereins!

In unserem Versprechen nachzukommen, worauf der Reich regierende Heilige Vater Pius IX. uns auftrug, in seinem Breve vom 5. Juli 1866: „Wir danken den Mitgliedern des Central-Vereins verdienten Lob und Dank, und muntern Euch von Herzen auf, Eurem heiligen Unternehmen auszuweichen, und immer mehr und mehr für Vertheidigung und Ausbreitung der katholischen Lehre besorgt zu sein,“ und seit 15 Jahren beständigen Aufforderung unserer würdigsten Bischöfe und Landes-erfahrenen Priester. Erzbischof McCloskey, „nicht Gold und Silber, sondern den katholischen Glauben überliefert Euren Kindern“; Erzbischof Purcell, „gedenket der schrecklichen Nothenshaft vor dem Richterstuhl Gottes; ich Gottes Segen auch für Euch an, Ihr krönnet und begründet Anstalten für Eure Kinder!“ — Bischof Limon, „Ihr seid vorüber gehend, über 50 Jahre niemand von Euch, sichert Euer Werk für Eure Kinder, thut Eure Pflicht!“ Bischof Genni, „der Central-Verein ist zu Großem bestimmt, Großes hat er zu erfüllen! aber faßt das Große mit Energie an!“ Bischof Helmpräch, *) „die Gleichgültigkeit ist

die Wunde, woran der Central-Verein zu Grunde gehen wird; Eure Versammlungen leeres Schauplatz, Eure Beschlüsse Sand, in den Wind gestreut.“ — Generalvikar Fischer, **) mit flehend aufgehobenen Händen die Delegaten auffordernd: „Was müssen unsere Augen täglich sehen, was soll aus den Kindern der Eingewanderten werden? Alles ist noch zu thun; seid Begründer von Bildungsanstalten, die nicht für Jahr und Tag, sondern auf ewige Zeiten, dann werdet Ihr gesegnet sein in der Geschichte Amerikas.“ Pastor Gallus Hoch ***) forderte auf: „Delegaten, zwei Punkte: unser altes deutsches Vaterland ist durch die Politik in eine Kaserne verwandelt — die Staatsbureaucratie, die mit ihrer Knochenhand das religiöse Leben beherrscht, fesselt und hemmt! die Polizei, Gensdarmen zensurieren die Predigten der Priester! — Aber hier, in Amerika, sind wir frei in That und Wort. Und hier! Wer in aller Welt hemmt die Entfaltung des katholischen Lebens? Wer kann es hemmen? Niemand anders als wir selbst!!! — Brüder, Väter der Kinder, Delegaten! sind wir es, die Entfaltungen und Bestrebungen, den katholischen Glauben unsern Kindern zu überliefern, hemmen? Schwere Anklage! Sind unsere Gegner rührig und einig im Hass gegen den Katholizismus, um so mehr müssen wir einig in Thatkraft und in Liebe sein.“ Pater Wairich: †) „Ich wiederhole, der Central-Verein muß etwas Großartiges unternehmen. Delegaten, bedenket die großen Kosten für die Stadt, wo die Versammlung abgehalten, die weiten Reisen und Kosten für die Vereine, die Delegaten senden, und die großen Kosten für viele Delegaten, die schon Jahre lang auf ihre eigene Rechnung hinreisen und Opfer bringen, damit doch einmal fördernd gewirkt wird, nicht bloß für Einwanderer, sondern die Hauptsache — unsere Kinder; damit man auch aufhöre von Seiten unserer eigenen Spötter, die sagen, seht, an 15 Jahren halb Amerika durchzogen und sich noch irren und ableiten lassen, trotz Aufforderungen und Gefahren.“ Dieses ist doch klar und deutlich zu uns Delegaten und Vätern gesprochen: mit Energie Begründer zu sein und zu retten, was noch zu retten ist. General-Vikar Rindfleisch ††) berichtet an die Hochw. Bischöfe Deutschlands, „daß er nach eigener zwanzigjähriger Beobachtung sich davon vollständig überzeugt habe, daß hier jährlich 100,000 Katholiken vom Glauben abfielen, ja, daß er diese Zahl noch viel zu gering schätze, daß in den letzten 30 Jahren vier Millionen Katholiken abgefallen seien“, und eine jede denkende katholische Familie sehen und fürchten muß, daß ihre Enkel den katholischen Glauben bekämpfen werden. Wie werden

*) Helmpräch, Joseph, C. S. R., zu jener Zeit Provinzial seines Ordens.

**) Fischer, Peter, z. B. Pfarrer der St. Peter's Gemeinde zu Chicago u. Generalvikar jener Diözese.

***) Hoch, Gallus, Benediktiner u. Assistent des Pfarrers Fischer.

†) Eigentlich Wairich, Fr. W., C. S. R., z. B. zu Baltimore.

††) Nicht in Ritter's Schematismus, 1869, angegeben. Wahrscheinlich ein deutschländischer Priester, der unser Land besucht hatte.

min unsere Kirchen gefüllt bleiben? wie werden alle die verschiedenartigen Vereine fortbestehen? wenn wir sehen müssen, daß die Kinder so vieler Katholiken, ja mit der bravsten Katholiken, Reich und Arm, durch Besuchen der unglaublichen, Sekten- und Freischulen, gleichsam sich im Schmelztiegel befinden, ja fast alle in den Wellen des Unglaubens für die katholische Kirche verloren gehen. Das Herz möchte einem bluten, am Weißen Sonntage die vielen Erstkommunikanten anzusehen, und fast gewiß zu sein, daß in drei Jahren Dreiviertel davon für uns verloren sind.

Daher erkennen wir und ist es unsere heiligste Ueberzeugung geworden, unsere Aufgabe sei, zu wirken, daß in allen Ständen die Katholiken vertreten sein müssen — Senatoren, Doktoren, Advokaten, Architekten u. s. w. in jedem wissenschaftlichen Fache! Um dieses zu erreichen, müssen wir die Fundamente legen, den Anfang machen (unsere Söhne werden keine Begeisterung mehr dazu haben); daher sei von uns beschlossen, mit der sofortigen Begründung einer Deutschen Katholischen Universität!! Im lebendigen Verbands und unter dem Schutze und Segen unsers H. Vaters, des Oberhirten in Rom, und durch Befugung aller Lehramter mit Professoren, die glaubens- und überzeugungstreue Katholiken sind, die von unsern Hochw. Bischöfen angestellt werden. Und diese Universität wird von ihnen geleitet, um in allen Einrichtungen auf der Höhe der wahren Wissenschaft, die sich Jahrhunderte erprobt hat, diese Deutsche Katholische Universität soll auf den Platz hin, wo sich unsere Bischöfe einigen, welche Stadt sie dafür bestimmen, welche das deutsche Fulda werden soll, ob Pittsburg, Cincinnati, Buffalo, New York, Chicago, Milwaukee, St. Louis, Louisville, Baltimore oder Detroit.

Dieses Fulda soll dann für uns Katholiken alle für Einen, und Einer für alle gleichsam ein unbezwingbares Washington, ja diese Stätte in Wahrheit ein amerikanisches Rom werden! alle zusammenwirkend — unsere große Masse, 40,000 Männer, die Väter der Zukunft, alles vereinigt, alle denkenden Katholiken, ja alle Männer, Frauen, Jünglinge, Jungfrauen sollen erkennen durch Beitragsung einer freiwilligen Gabe, dieses als die Krone aller unserer Kämpfe, als den Schlußstein des Gewölbes, als das dringendste Bedürfnis der Zeit! erkennen, daß wir mehr zu fassen und zu leisten im Stande sind, als Kleinkinder = Pfarrschulen, und die dafür notwendigen Lehrer-Seminare und die untergeordnete materielle Hilfe für die Einwanderer. Dafür haben wir mit jedem Samaritaner schon für 21 Jahre Scherflein mit beigetragen. Dieses als Hauptsache ist irre und ein Ableiten, unsere Kinder, das ist die Hauptsache, und wir dafür mehr thun müssen als Kleinkinder = Pfarrschulen und die dafür notwendigen Lehrerseminare. Ja wir erkennen, daß aus solcher deutschen katholischen Universität mit durch Erkenntnis des Central-Vereins die Mittel freiwillig wird und solle, daß dem Jüngling, dem Sohn des ärmsten Mitbruders, der Talente hat, ganz frei ohne Kosten, wie dem Sohn des Reichen für Geld, frei angeboten sein solle, ja hervorgehen sollen Männer denn gleich O'Connell, Bekenner und Vertheidiger unseres heili-

gen Glaubens (wir haben bloß einen Spauhosen Senatoren, Doktoren, Advokaten, Architekten u. s. w. erfahrene Männer in allen wissenschaftlichen Fächer, ja diese deutsche katholische Universität soll ein Untpfand sein, daß die Alleinherrschaft des Unglaubens ihrem Ende zugeht.

The following paragraph speaks of the attitude of the Church towards science and the duty of educating a generation of men imbued with high ideals and the desire to perpetuate the faith while the fear that the children of that generation of immigrants will lose their faith, is again emphasized. "Fathers! are our children confessors and defenders of the Catholic Faith?" asks the author of the document. His answer was evidently of a negative character, since he reiterates his fear regarding the loss of faith, that the younger generation is at least in great danger of being carried away by the current of unbelief. He refers to the radical and agnostic German element and its influence, and points out that shortly after the convention of the C. V., the atheistic German teachers of America would meet in Louisville. The author's enthusiasm leads him to demand that the delegates should take an oath to support the undertaking proposed to him:

Ja, Delegaten und alle denkenden Katholiken schwört beim allmächtigen Gott, daß Ihr nicht ruhen und rasten wollt, bis alle Katholiken des Vereinders der Gemeinde, dieses allernothwendigste Werk erkennen. Und alle Männer, Frauen, Jünglinge, Jungfrauen, wenn Eure Vereine fortbestehen sollen, ihr nothwendigste Beitrag eine freie Gabe sei für die deutsche katholische Universität!

Towards the end he again summarizes the various exigencies which in his estimation seem to demand the founding of such an institution, though he does not at any time even hint at the reason for making it a German Catholic University.

Ja, so viele Opfer 20 bis 30 Jahre gebracht, alles ist verloren, umsonst, wenn wir nicht jährlich eine Liebe haben, zu unterstützen nach allen Kräften derer-Seminare und eine deutsche katholische Universität. Seht wie rührig und eifrig unsere Gegend wirken! Sollen wir weniger thun für unsern Glauben und Seligkeit als diese? — Alles unsern lieben Pastoren überlassen. Diese sind ein Theil, und wir ein Theile. — Die Hochw. Priester hier als Missionäre oft große Gemeinde und oft 3 bis 4 Gemeinden, Armen, Kranken, so vielseitige Missionspflicht. — ein Segen für die Gemeinde, wo die Schulschwester da mitwirken, die gleich Friedensengel sind für Familien und Gemeinde. Die Priester sind gleich Generälen, die Soldaten durch Kampf zum Siege führen. Wenn aber wir als Soldaten das Genie bei Fuß setzen, vom Siege keine Rede sein kann.

Nicht verlassen auf unsere Presse; was diese in der Hand darf uns kein Glaubensartikel sein. Wo wären wir wenn wir solaten Prof. Riedel, Prof. Brand; wir Abonnenten erhalten, aber nicht genug fördernd wirken, daß ausgeführt werden die Beschlüsse. Nicht nicht traurig genug zu sehen, daß in allen Städt

alles gegen uns arbeitet — die Presse. Milwaukee hat 566 öffentliche Saloons, in keinen drei liegt ein katholisches Blatt offen, wohl aber in allen mehrere Blätter, die gegen uns wirken. Ja, fünf Turnvereine und viele andere Vereine reißen unsere Jungen in ihre Reihen. Die Folgen sind, daß wir verlieren die Erbauer, Eigenthümer von vierstöckigen Häusern, früher alle katholisch, jetzt mit ihren Kindern und Enkeln eher Bekämpfer als Befenner sind, viele sich offen zur Freimaurerei bekennen.

Wie hier, so überall, unsere Pioniere, die Dome, Kirchen, Anstalten mit großem Opfer in 20—30 Jahren errichtet haben. Eine Schande für unsere Nachkommen, wenn man später auf diese Denkmäler des Glaubens, der Liebe, der Kunst hinzeigen würde und sagen, dieses war alles katholisch! doch die Nachkommen den Glauben verloren, das amerikanische Sprichwort wahr geworden:

"The first generation clears the ground,
The second builds the wall,
The third spends it all!"

Wir sollten jetzt, im Jahre 1870, eigentlich schon 7½ Millionen Befenner zählen, aber fürchte sich niemand, daß er gezwungen sein würde, für eine deutsche katholische Universität beizutragen, und daher gegen den Beschluß stimmen, daß wir erkennen diese Gründung als das Nothwendigste, um unsern Nachkommen den katholischen Glauben zu überliefern.

Ja die zurückkehrenden Bischöfe vom Heil. Konzilium werden uns segnen; sie werden sehen, daß wir thatächliche Beweise liefern, mit Freuden und Begeisterung bekennen und vertheidigen, was das H. Konzilium jetzt beschließen wird. Ja, alle denkenden Katholiken Amerika's werden diesen Beschluß begrüßen und freudigst mit dazu beitragen, daß er ausgeführt werde, denn wir haben Brüder, die 3—4 Tausend Dollars für Kirchen, Altäre opfern, wie viel mehr für lebendige Tempel Jesu Christi, wenn es ihnen klar und sie es erkennen.

Ja, der Präsident des Central-Vereins soll er sucht sein, womöglich im Laufe jedes Jahres in allen größeren Städten im Vereine mit der hohen Geistlichkeit und den Vereinsbrüdern zu arbeiten, zu wirken, allgemeine Katholiken = Versammlungen abzuhalten, damit diese, sowie alle Beschlüsse der General-Versammlung auch zur Ausführung kommen, sonst sind sie Schalen ohne Kern! Besonders Gaben annehmen — von Reichen viel, von andern ein Scherflein, für die baldige Eröffnung der deutschen kath. Universität.

Großes hat das katholische Volk geleistet; die gegen Himmel strebenden Kirchtürme und Anstalten geben Zeugniß. Anerkannt groß ist sein Muth und seine Opferwilligkeit, aber größer und unerschöpflicher seine Liebe, um seinen Kindern den katholischen Glauben zu überliefern. In dem Wetteifer, freiwillig beizutragen für die deutsche katholische Universität sei das Band gefunden für's Fortbestehen des Central-Vereins und nicht in Begründung einer Lebensversicherung. Unsern Kindern den katholischen Glauben, Hoffnung, Liebe zu sichern, sei unser Band! damit aufhöre, daß wir von den s. g. „Gebildeten“ verhöhnt, verspottet und noch dazu ausgebeutet werden.

Nach uns werden sich in Louisville die ungläubigen deutschen Lehrer Amerika's versammeln, die da die

Kinder lehren, anstatt Gott Natur (ja selbst Götter sind), wenn wir die Hände in den Schoß legen und nicht die Gefahr sehen wollen, werden die noch wenigen treu gebliebenen katholischen Enkel unsere Gleichgültigkeit verfluchen! und sagen, unsere Großeltern waren Schmuckler und Lieferanten zum Freimaurerthum.

Delegaten! Brüder! Katholiken! Väter der Kinder, die Bürger des Himmels werden sollen! Seid Missionare denn, ruhet und rastet nicht, bis alle Bekannte und Vereinsbrüder freudig erkennen und sich mit Gaben theiligen, und alle selbst dafür mitwirken, daß die deutsche katholische Universität lebe, blühe und reichlich gedeihe!

These statements are followed by the suggestion for a meeting to be held in St. Joseph's Church, Washington, "next to the capitol," evidently for the purpose of ratifying the resolution to found a university, for the adoption of which Halm seems to have hoped. After that, the men of the older generation might say: "Now thou dost dismiss thy servants, O Lord, in peace, because our eyes have seen the salvation of our children's children in America."

The resolutions, to be adopted by the convention for the purpose of carrying out the suggestion contained in the petition, form the end of the interesting document:

Beschlüsse:

1. Die fünfzehnte Generalversammlung des Central-Vereins beschließt: Sie erkennen, als dringend nothwendig, die Gründung einer deutschen katholischen Universität in Amerika, um unsern Nachkommen, den Kindern, den kath. Glauben zu sichern, diese und alle Einrichtungen unter Leitung der weisheitsvollen Einsicht unserer hohen Bischöfe stehen und auf den Platz hinkommen solle, welche dieselben für den geeignetsten erklären.

2. Durch den Beschluß, daß wir die Nothwendigkeit einer deutschen katholischen Universität erklären, solle niemand sich fürchten, daß er gezwungen, sondern durch seine Erkenntniß mit Freude dafür wirken und Gaben sammeln, und selbst nach Kräften opfern.

3. Als Folge der Erkenntniß des allgemeinen Wirkens dafür von 40,000 Männern, als die Väter der Zukunft, unser Bruderbund dadurch es möglich macht, daß dem Jüngling, dem Sohn des ärmsten Mitbruders, ganz frei, ohne Kosten, wenn er Talente hat, diese Universität geboten ist, gleichwie dem Sohn des Reichsten fürs Geld.

4. Wir erkennen, um den Glauben unsern Enkeln zu überliefern, daß wir Sorge tragen müssen, daß in allen wissenschaftlichen Fächern die Katholiken vertreten seien, um nicht verhöhnt, verspottet und ausgebeutet zu werden von den Ungläubigen, die glauben, sie hätten die Alleinherrschaft über das Volk.

5. Daß wir alle Katholiken auffordern, uns kräftigst in unserem Streben zu unterstützen, ja jeder dafür selbst eifern möge, und die Presse fördernd wirken soll dafür, alle uns ein Beispiel nehmen mögen an Deutschlands Katholiken, die uns in Fulda vorangehen.

6. Beschlossen, daß von allen Brüdern anerkannt werde, daß in der Begründung einer deutschen katholischen Universität, diese das stärkste Band sei für den Fortbestand des Central-Vereins, im Weinberge des Herrn, ja dann gleichsam dasstehe, als eine deutsche Eiche,

die Jahrhunderte grünen wird, und alle Katholiken in ihrem Schatten sicher und feststehen gegen die drohenden Gefahren.

The material at our disposal makes it clear that the matter was not definitely settled at once. Even some years later it was still engaging the attention of the conventions of the C. V. and the German Catholic press. An article by Mr. Halm, printed in the *Katholische Glaubensbote*, of Louisville (issue of May 6, 1874), proves that he was still hopeful of seeing his suggestion carried. Quotations contained in his declaration, show that he had reason for hopes. Even a Father Salzmann spoke in favor of the undertaking, while Father Jes-sing, the founder of the Josephinum, waxed wroth regarding certain opponents of the project which today seems to us so hopelessly utopian.

F. P. K.

On Fr. F. X. Weninger, S. J.

The tribute to Father F. X. Weninger, S. J., perhaps the most influential and beloved of all pioneer priests, who labored among the German immigrants in America, printed in the September issue of *The Jesuit Bulletin*, speaks of "numberless miracles" attributed to him. "He seemed to have looked upon healing the sick," the author of the article, Michael D. Lyons, S. J., says, "as he himself confessed in an article published in the Woodstock Letters, as a part of his apostolic duties."

Since the Germans in America have from early days opposed Negro slavery, it is interesting to learn that Father Weninger performed most of these cures by application of a relic of St. Peter Claver, the Apostle of the Negroes, to whom he had a great devotion. "Some of the miraculous cures, worked through the intercession of St. Peter Claver," we learn from this article, "were used in the canonization of the saint. One of these, which was thoroughly investigated and accepted by a Papal investigating committee, took place in St. Louis in 1864. A certain Ignatius Strecker was afflicted with a diseased throat, pulmonary consumption, and caries. Doctors had given up all hope. Father Weninger was induced to apply the relics, and the man was entirely cured."

Not all the miracles, however, could be attributed to the intercession of some saint. "Many," says the Jesuit writer, "were worked directly to the honor of this holy priest." Father Weninger was indeed a marvelous and saintly man. He was what the author of the article calls him, "this wonderful modern apostle." He roamed our country from one end to the other, preaching and ministering to the spiritual needs of the people. He was, besides, a prolific writer who fully realized the importance of the printed word. How highly he is thought of in the Society of Jesus, the closing sentences of the article referred to would seem to prove. "There is as yet no organized movement to have the Church officially recognize the holiness of this wonderful modern apostle, though the future may find his name inscribed on the rolls of those whom the Church loves to honor."*)

This holy man was a friend of the Central Verein; we know that as late as 1876 he participated in a convention of our organization.

* * *

The esteem in which Fr. Weninger was held by the leaders of the Central Verein is apparent from the tone of the invitation addressed to him, requesting him to deliver an address at the convention referred to, which was held in Philadelphia, during the Centennial Exposition. The distinguished missionary's reply, on the other hand, reveals a sincere, responsive spirit. We append the two communications:**))

An den hochw. Missionar F. X. Weninger, S. J.
Hochwürdiger Herr!

In diesem Jahre wird die einundzwanzigste Generalversammlung des Deutschen Römisch-Katholischen Central-Vereins in Philadelphia abgehalten und am hohen Pfingst-feste, den 4. Juni, eröffnet werden. Um dieselbe Zeit ist in der genannten Stadt die Centennial-Feier der Unabhängigkeitserklärung der Ver. Staaten von Amerika im Gange.

Unterzeichnetes Exekutiv-Komitee des Central-Vereins glaubt nun, daß es der Wunsch aller Mitglieder der dreihundertsechzig dem Central-Verein angehörenden Zweigvereine ist, des erwähnten Umstandes wegen die XXI. Generalversammlung möglichst wirksam und interessant zu machen. Ist uns doch die Gelegenheit gegeben, der Welt darzuthun, daß wir als Katholiken die religiösen und bürgerlichen Freiheiten, die uns durch die Unabhängigkeitserklärung und durch die heroischen Thaten der Väter der Republik gesichert wurden, zu schätzen wissen.

Als nun die Aufgabe an uns herantrat, einen passenden Festredner für diese Gelegenheit auszufinden, ist unsere Wahl auf Sie, Hochwürdiger Herr! gefallen, und wir hoffen, im Namen des Central-Vereins, daß Sie uns die Bitte nicht abschlagen werden, am Pfingst-Montage die Festrede vor den versammelten Delegaten zu halten.

Ihre Zustimmung zu diesem Gesuche wird von den Tausenden der Vereins-Mitglieder in allen Theilen unseres großen Landes, deren Herzen Ihnen in Wärme und Liebe entgegenschlagen, mit Jubel begrüßt werden.

Die Antwort auf dieses Gesuch belieben Sie gefälligst an den Hrn. G. J. Spaunhorst, Präf. des Central-Vereins, St. Louis, zu richten.

Unter dem Vereinsgruß: Gelobt sei Jesus, Maria und Joseph,

Mit der größten Hochachtung

Em. Hochwürden

Ergebenste Diener.

Exekutiv-Komitee des D. R. K. C. V.

G. J. Spaunhorst, St. Louis, Mo.

Hrb. A. Schweinniger, New York City.

Franz Gaefner, Buffalo, N. Y.

Louis Ernst, Rochester, N. Y.

F. A. Greber, Cincinnati, Ohio.

Caspar Kroeger, Milwaukee, Wis.

J. A. Ostendorf, Baltimore, Md.

Cincinnati, am Ostermontag '76.

An den Herren G. J. Spaunhorst, Präsidenten des D. R. K. Central-Vereins, St. Louis,

Hochgeehrter Herr Präsident!

Ich habe das mich ehrende Einladungsschreiben von Seite des Exekutiv-Komitees des D. R. K. Central-Vereins erhalten, und bin entschlossen, dem Wunsche des hochlöblichen Komitees zu entsprechen, und die beantragte Fest-Adresse am Pfingst-Montage in Philadelphia zu halten.

Bitte, theilen Sie gelegentlich den Herren Mitgliedern des Komitees meinen Dank mit für deren Aufmerksamkeit und meinen freundlichsten Ostergruß.

Hochachtungsvoll

Ihr in Ch. ergebenster Freund

F. X. Weninger.

*) Lyons, M. D., S. J. A German-American Apostle. *The Jesuit Bulletin*, Sept., 1925, p. 8.

**) *Amerika*, St. Louis, weekly edition, April 26, 1876, No. 28, p. 5.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, **Charles Korz**, Butler, N. J.
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Hon. President, **M. F. Girten**, Chicago, Ill.

Communications intended for the Central Verein should be addressed to **Mr. John Q. Juenemann**, Box 364, St. Paul, Minnesota.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarism

It is not, as the heresy of some economists maintained, self-interest which, in the innermost center of gravity, moves the industrial world and determines its laws. Never can anything great grow out of the moral wretchedness of unadulterated self-interest.

W. H. RIEHL.

* * *

There are some things which we are trying to do that we shall never succeed in doing by political methods. We cannot change the hearts of men by political theories. No dogma of democracy can make out of an egotist a humble man.

THOMAS R. MARSHALL,
Late Vice-President U. S.

* * *

The lure of Socialism to the man in the street is that it promises him security of tenure and a fair share of the results of his labor. Any opposition to Socialism, to be effective, must not only show him that Socialism cannot guarantee this security and share, but it must also provide some means by which these just claims may be met. There is no such means known to economic science except co-partnership or a return to the spirit, if not the machinery, of the mediaeval guilds. Then guilds were unions of masters and men, not as now, men in one camp, masters in another, and each fighting for his own hand. Then men worked not so much for their masters as with them. This is the only just arrangement.

For every business is constituted of money-capital and labor-capital, each dependent on the other, and both useless unless combined. Consequently, they are by nature co-partners, and should act and be treated as such.

Where, then, the entire enterprise is not in the hands of the workers themselves, who find both capital and labor, it should be secured that the workers own part of the co-operative stock, and so reasonably share in the management, the direction, the profits, and the losses. This will diffuse ownership, encourage enterprise, satisfy the legitimate claims of both capital and labor, and lift the latter above the rank of mere wage-earners; whereas Socialism will cripple enterprise, take away honest incentive, and reduce the worker to the position of a mere cog in a machine.

VERY REV. ARTHUR VILLIERS,
Canon of Birmingham.

* * *

The State is bound so to adjust the laws regulating property rights that every citizen of normal capacity and industry may have a fair opportunity of securing by honest labor a tolerable degree of human happiness and well-being. The providing of such an opportunity for its members is one of the essential ends and purposes of civil society. Hence, the ruling authorities are bound to secure as far as possible that all the subjects of the State have such an opportunity of remunerative labor as will be sufficient to supply these human needs. With a view to this, rulers are bound under obligations of Legal as well as Distributive Justice to prevent any individual or class from withholding unjustly the natural resources of the country from the people of the nation.

In other words property rights in the Christian sense are not absolute but relative. They do not include the Jus abutendi (the right of abusing the property) and may be justly limited by law as far as the public good requires. Now the natural resources of the country, including land, mineral wealth, fisheries, waterways, water-power, etc., are the ultimate source from which the citizens of the nation have to be maintained. They are the basic material upon which the people have to labor in order to earn their bread. And although private individuals may acquire a just and valid title to the ownership of some of these sources of wealth, at least within certain limits, the rulers are bound to see to it that the control which such a title gives be not exercised in such a way as to prevent these natural resources from being duly utilized for the good of all, which is the primary purpose for which the Divine law has destined them. This would occur if, while an excessive proportion of the natural resources of the country are neglected or monopolized by certain classes who do not exploit them, large numbers of the people are excluded from their legitimate opportunity of remunerative labor, and are, consequently, compelled to emigrate, or live below the standard of becoming human life.

A well-known example of drastic action taken by

a Christian government in this matter is the series of laws made for the Papal States by several successive Popes—Clement IV. (1241), Sixtus IV. (1474), Clement VII. (1523), Pius VI. (1783) and Pius VII. (1804). These laws empowered anybody who may wish to do so to enter upon and break up for his own use (in some cases a certain portion of the produce was reserved for the State or for the lord of the soil) any portion up to a third part of any estate which the owner persistently refused to cultivate. By some of these enactments the incoming cultivator was allowed to graze his working cattle on the lord's estate during the time of cultivation, to use the stables of the latter, etc. Instruments of agricultural labor were exempted from seizure for debts, etc.

REV. E. CAHILL, S. J.,
in the *Irish Ecclesiastical Record*,
August, 1925.

Local Leadership Necessary

The General Intention of the Apostleship of the Sacred Heart for the month of December, blessed by His Holiness Pius XI., is "The Formation of Leaders." The need for leadership is particularly great in our age and our country. That will readily be conceded by thinking persons. But the idea of leadership may not be as clear as the thought of its necessity. All too frequently men, when they think of leaders, think of one outstanding personage, one man in a country, one man in a generation. Our people in particular like to think of a Windthorst, or a von Ketteler, or perhaps of both as twin-stars on the firmament of Catholic Action, and stop there. Over and over again we have heard the wish expressed: "Ah, if we but had a Windthorst!" As if one leader could move their entire inert mass of people, or perhaps, by some miracle, himself perform the tasks the Catholic laity as a unit should make it a matter of duty to carry out.

That sort of leader would not be able to accomplish much. A General without an army would be practically useless. But a General with the largest possible army composed exclusively of privates would also be useless. Just here it is that a grade of leadership, which is given all too little attention in our movement—leaving aside other organizations—demands consideration. We are all too prone to ignore the need for what one of the men in the forefront of the C. V. calls "Unterfuhrer," leaders in the State organizations, the County and District and City organizations, the parishes and the individual societies. It is in these positions that leaders are extremely necessary. Out of their ranks must come the men who graduate into chief leadership. The leaders in the state and smaller groups are the men who must lead in doing the works demanded by Catholic Action in their own locality; they must maintain contact between the heads and the members at all times; they must carry guidance and inspiration into the smallest and humblest group; they must knit the organization together and keep the units prepared for action; they must study the

needs of their groups and of the population of their districts and translate the application of our principles to those needs and the problems connected with them.

An important task indeed. And such leadership is an important mission. Hence, when leadership is spoken of, or the "formation of leaders" is prayed for, let this concept of leadership be clear and prominent in the minds of our people. On their part these leaders, as well as those, whose position offers them a wider sphere of influence, must realize the correctness of what His Eminence, Cardinal O'Connell, Archbishop of Boston, says regarding the first requisite for leadership. "The making of men," His Eminence writes in the December issue of the *Messenger of the Sacred Heart*, "who can forget themselves, must be the primary objective in the formation of leaders. The world needs a return to the life of the Ages of Faith, when charity blossomed under the sublime influence of Christian living. Here is the element essential to the fruitful use of the gifts which a generous God gives to those whom He wills to lead His children on earth."

Valiant Champions of the Truth

It must seem almost unbelievable to the majority of American Catholics that the members of the Westminster Branch of the Catholic Evidence Guild of England have, according to the report recently rendered by the General Secretary of that organization, delivered 4,635 addresses since October, 1924, an increase of 1,000 on the number reported last year. These laymen conducted 1,689 meetings, an increase of 178, those convened in Hyde Park, London, on Sundays being held from 11 a. m. continuously until 10 p. m. And while nine new stands were opened during the course of the year, four were closed—two by the police, who decided that mid-day meetings were an obstruction to traffic.

While in some places in our country Catholics were foolish enough to pay \$5,000 for a list of names of local Kukluxers, which they should not have been willing to accept as a gift, we doubt if at present many men could be found willing to devote themselves to the task performed by the members of the Catholic Evidence Guild of England, who are neither ashamed of mounting a soap box for the purpose of explaining Catholic doctrines, nor fear to do so because of the occasional jibes they are sure to encounter. There is something convincing in such action, while it profits Catholicism not a bit, if we meet its opponents with the weapons politicians make use of.

To any one interested in the work the Catholic Evidence Guild of Westminster, we would recommend the study of "Catholic Evidence Training Outlines," by Miss M. Ward, recently published, of which Cardinal Bourne says, in his foreword to the little volume, that it places the accumulated experience of this particular

build at the service of others "to whom they will prove of very great use."

Helpful for Boy-Guidance

We had hoped that Father Kilian's lecture on the Catholic Boy's Brigade, delivered to the delegates at the Allentown convention, would lead to the formation of at least a few branches in the middle west. But nothing of the kind has happened. He was accorded a good deal of applause on that occasion, and there the matter was permitted to rest. Thousands of our members have since that time over and over again complained of the boys of today; but that does not mend matters. Why not take hold and follow Fr. Kilian's guidon? The older men should win the support of World War veterans for this movement and make an earnest attempt to promote the Brigade, which is so well established in the East.

According to the November issue of *The Brigade*, the organization's official organ, the New York Catholic Boys' Brigade's first attempt at a big outdoor parade, arranged on October 12th, in honor of the discoverer of America, proved a great success. The *New York Herald-Tribune* had this to say of the event:

"Three thousand boys and five hundred girls made their debut as paraders in the march of the Catholic Boys' Brigade up Fifth Avenue from 60th to 110th Street. The spectacle brought a jubilant throng to fill the curb waving flags and responding to the stimulus of brass band and even autumn air."

The parade is said to have assembled and marched with clock-like precision and there was not a halt in the whole line. The turnout justified the "mild military feature of the Brigade program."

For those who would interest themselves in this movement there is available an excellent volume, "Boy Guidance, a Course in Catholic Boy Leadership," outlined and edited by Father Kilian. While Very Rev. Michael J. Ripple, O. S. B., National Director of the Holy Name Society, has written the preface and the Chief Commissioner of the Brigade the introduction, some fourteen or fifteen other priests and laymen interested in boyhood have contributed valuable lectures on such important subjects as these:

Early Adolescence: Its More General Physical and Emotional Aspects; (By Rev. Brother Eugene, O. S. F., Principal St. Francis Xavier's School, School Inspector of the Franciscan Brothers, Brooklyn.); Character Training in Early Adolescence; (By Rev. Felix M. Kirsch, O. S. B., Rector of the Capuchin College, Catholic University; Secretary of The Franciscan Educational Conference); Training for Leadership; (By William Lewis Butcher, Superintendent Brace Memorial Newsboys' Home, Director of Boys' Work, Children's Aid Society, New York City); The Brigade: Pastoral Aspects, (By Rev. Charles Bruehl, Ph. D., Professor at St. Charles Seminary, Overbrook, Pa.); The Boy's Way as Training for Life, (By Rev. John M. Cooper, Ph. D., S. T. D., Associate Professor of Sociology, Catholic University); Promoting Helpful Community Contacts, (By R. K. Atkinson, Recreation Department, Russell Sage Foundation).

Give Thought to the Home Missions!

The Bureau staff have developed an intense desire to assist the missions in that great diaspora of our country, the Southwest, since they realize its needs. Unfortunately, on the whole, our people do not know the difficulties the Bishops and priests in certain parts of Texas, in New Mexico, and even in sections of Arkansas and Missouri, must contend with.

Writing to the Bureau on November 23rd, the Bishop of one of the poorest dioceses in Texas says:

"I do not wish to appear boastful; but I have been giving up almost every dollar which has been given to me for my own support, to improve the material and spiritual condition of the missions. The results are telling, by degrees; and such interest as you are taking in my efforts gives me heart to keep up my readiness to sacrifice all I get from any source, to build up the Kingdom of God down here."

The same letter tells of a priest with a German name who has been laboring under great difficulties for years. His ordinary calls him a hero and describes the circumstances surrounding his little mission as follows:

"Some years back, when the settlement, consisting exclusively of Germans, forty-five families in number, who came here from various parts of this country, suffered from a storm and the flu, when sickness and desperation reduced the number of families to twelve, Father ——— remained heroically with the handful of people, and, personally, with his own hands, went to work, with the men, women and children, to make bricks and burn them, to replace the little church that had been destroyed. He also worked in the field to make enough to support himself. Today, the families have increased to 23; the church is a neat monument of perseverance and patience; and a neat little stucco Sisters' house and a tile school building, and a frame hall stands there, as a proof of what a priest can do, if he devotes himself unselfishly to his people and their general interests. He also helped the people to discover a better way to make a living; so that, today, most of his families are succeeding very well with dairy cows, chickens and eggs, honey, and other cash-producing land products. I have been standing by him since I came here as Bishop; and it is a pleasure to see the results of this good priest's strenuous efforts. I have some other priests down here who are equally devoted to their charge; e. g., a Father ———, who was the first priest I ordained, and who has been working hard in a place where others never succeeded before. By his untiring and unselfish efforts he has put new life into that place, and has today a little congregation that goes well to church, and often receives the Sacraments."

The writer of the letter had been away from his episcopal city since October 12th, and expected to take the road again, to be absent until the 14th of December. He had already confirmed 12,200 people, and expected to bring their number up to about 14,000. In the end, however, he shall have covered only a part of his diocese. "Thus," he closes his letter, "there are plenty souls here; but their poverty prevents them from doing what others, up north and elsewhere, can do, where they are stronger numerically and more prosperous."

Just one day later, on the 24th of November, a priest who has for many years been the pastor of several counties out in New Mexico, contain-

ing about a dozen missions, acknowledging receipt of a donation sent him, wrote:

"You do not know how happy I am to receive such a gift for my missions. It came just in time!"

Although his letter answered our purpose of a receipt perfectly well, the good priest excuses its brevity, saying:

"I am half dead from driving the horses for miles and miles. It is quite late, and I just came home and must be off again in the morning. Anyhow, I am gaining, and when I shall have accomplished my aim, to save my children from Protestant propaganda, I shall be satisfied and hope our Dear Lord will be also."

Let us say that his Archbishop holds this priest in great esteem. We, on our part, would wish to be able to send him, as well as the priest last mentioned in the letter of the Texas Bishop, who has also been on our list for several years, gifts more frequently than it has been our good fortune to be able to do.

The Value of the Press Apostolate

A letter from a Franciscan missionary in Japan to the Central Bureau, dated November 3rd, illustrates the value of our Press Apostolate. The Father writes:

"Again I must thank you and the Central Verein for a consignment, and especially the new book by John L. Stoddard. Since you have offered in so generous a manner to send some more copies of *Salve Mater*, I wish to accept with thanks. I would like to receive a copy for a religious study club of students at the local university and another one to be used as a gift. If possible, send another copy of *Rebuilding a Lost Faith*, also intended for the university, since it seems especially adapted for students in face of the fact that Protestantism has obtained to great influence at this institution. The copy of *Salve Mater* sent us is now making the rounds among young Japanese ministers of the Anglican church, who are reading it with great interest."

A good deal of our work consists of doing just such small things that may seem insignificant to some. Under the providence of God, however, they may attain an importance overshadowing that of the sensational event of the day.

* * *

Some time in July the Carmelite Fathers, St. Ann's Monastery, Kurianad, in South India, appealed to the Central Bureau for books for their library which their poverty prevented them from purchasing. At that time our funds had run rather low, so we took the somewhat unusual step of appealing to a number of priests in and around St. Louis, asking them to send us from their libraries any books of the kind the monks in India desired, and which they thought they could dispense with.

The response was quite generous. We received upward of thirty well-preserved books, mostly those whose titles we had furnished the charitable donors. Recently an acknowledgment has been received from St. Ann's Monastery, expressing the gratitude of the monks for what we had sent them.

"All the books are indeed very good and very useful for our poor monastery, still in its infancy," writes Fr. Nicholas, O. C. D. "Most heartily do I thank you for your great kindness and charity, and I assure you that myself and my community will ever be grateful to you and that we will offer up our prayers for the success of all of your intentions."

Unfortunately an error had been committed in addressing the fifteen parcels of books forwarded to India. The particular country, Travancore, had been noted, but the Post Office, Koravalangad, had been omitted. Nevertheless all of the packages reached their destination safely, which leads Fr. Nicholas to say:

"I heartily thank God for having directed these parcels to us, in spite of the incomplete address. You had sent them in charity and for the love of God, and so God has been pleased to direct them to us, as we were in urgent need of good books."

Since there are no less than three Carmelite monasteries in India on the list of institutions to which we try to send books, we will be grateful for volumes of sermons, devotional books of any kind, lives of the saints, catechetical works, etc. In fact, Father Nicholas ends his letter with the following petition:

"I humbly request you to send me, according to your convenience, the remaining volumes of 'Catechism in the Pulpit' (we have received only volume one) and also the lives of some saints."

Of course, donations of money, intended for this purpose, will also be gratefully accepted.

Do Not Destroy!

We have repeatedly pointed out that the Central Bureau is anxious to obtain for its historical collections any books or pamphlets, newspaper, or clippings, pictures or documents, referring to the German Catholic element in the United States. Unfortunately much valuable material of this kind is being destroyed or permitted to go to waste. We learned of two such cases only quite recently—the destruction of the papers of one of the founders of the daily *Amerika* and the theft of the files of the *Katholische Wochenblatt* of Chicago, all of the volumes from October, 1871, on up to a few years ago, from a garage, where they had been stored.

Similar occurrences in England recently led the London *Universe* to address its readers in the following manner:

"We would again beg our readers never to destroy any newspaper or magazine or directory, or indeed any scrap of paper with ecclesiastical information on it, which they may come across of more than about twenty-five years old. It may be unique, and therefore invaluable. They should offer all such matter to the archivist of their diocese. We ourselves are trying to collect, for reference in this office, Catholic directories previous to 1880, and we are finding the task slow and difficult."

The appeal of the *Universe* should not, however, have been restricted to the preservation of newspapers, magazines and clippings from them. It is equally desirable and necessary that pamphlets, mere leaflets and dodgers, programs, mourning cards, and similar pieces of printed matter be rescued and preserved for the student of history. The Bureau already has a large collection of such pieces and we are glad to be able to state that our efforts to obtain them have found considerable response.

Supper-Meeting Under Auspices of a Society or District League

The Philadelphia Volksverein, now known as Philadelphia District of the Central Verein, has with marked success in arranging, at least annually, a supper, at which an appropriate program of addresses and music is rendered, and the general purpose of which is to promote interest in the District organization and its undertakings. In addition to members of the affiliated societies, outsiders are invited to participate, with the view of enlisting their interest and cooperation.

District Leagues and Societies in Missouri are urged in the message of the President of the Cath. Union at the last convention to arrange such suppers if practicable. One of the most active of the Missouri societies, St. Andrew's Catholic Workingmen's Sodality of St. Andrew's parish, St. Louis County, recently had a very successful supper-meeting, the meal being served in the parish hall on the evening of Sunday, September 27, with no less than 275 men and women attending—parishioners and members of societies throughout St. Louis affiliated with the Cath. Union. The intention to make the supper an annual affair was greatly strengthened by the success of this first venture.

Addresses were delivered after the meal by Rev. A. Mayer, pastor of the parish, on the purposes of the Workingmen's Sodality; State Senator R. Ralph, on some social legislation that demanded the attention of the Missouri Legislature at its last session; Mr. A. V. Lashly, one-time Prosecuting Attorney of St. Louis County, on Centralization of Power and Bureaucracy; A. Brockland, of the Central Bureau of the C. V., on the School Question, and Rev. Albert Mutsch, S. J., on the Church and Labor. Musical numbers provided variety between the addresses.

Gatherings of this nature can be made productive of much good for individual societies and District Leagues. While they may be utilized for the fostering of social intercourse, of sociability, it would also appear that they could be made occasions for the winning of Associate or individual members in the District Leagues. The luncheon-conference and the supper-conference have come quite an institution in business and professional circles, so that they can be considered precedent upon which we can build for our purposes also. The type of men who should be enlisted as Associate members may probably be easily approached by this means. Then, too, a supper of this kind can be made the occasion for setting before a wider public the aims of the District League and the C. V. in general as well as certain local undertakings, for instance matters that bear on legislation, civic issues, questions affecting the schools, hospitals and other charitable institutions, and, when a community is in need of some new institution or other agency, its need can be stressed and the minds of those

present opened for the realization thereof. The absence of the formality surrounding the ordinary meeting renders these and similar undertakings all the more attractive. All in all, the informal supper-meeting is worth attempting.

With the C. V. and Its Branches

Central Verein Convention to Be Held in Springfield in 1926

By vote of the Executive Committee of the C. V., cast after His Lordship, the Bishop of Springfield, Ill., the Rt. Rev. James A. Griffin, and a number of local priests and laymen had declared their willingness to welcome the 1926 convention of the C. V., this convention will be held in that city. President Korz, carrying out the instructions of the Cleveland convention, had approached the Bishop and our people in Springfield through Mr. Nic. Kluetsch, President of the C. V. of Illinois, and consent was readily obtained. The time set for the convention is June 26 to 29 or 30, in other words, it will follow immediately upon the Eucharistic Congress, which opens in Chicago on June 20 and closes on June 24.

The nearness of Springfield to Chicago, the excellent railroad connections, and the fortunate choice of date, enabling attendants at the Eucharistic Congress to adjourn to Springfield for the C. V. convention, would seem to augur well for the success of next year's gathering. The meeting is to be modest in ceremony and entertainment, it being understood that emphasis will be laid on the work of the convention and on questions of major interest.

The arrangement as to time and place is in agreement with a suggestion of His Eminence Cardinal Mundelein, Archbishop of Chicago, who could not welcome the convention to Chicago but recommended the choice of a city not too remote, and of a time near that of the Congress.

Planning Relief for Drought-Stricken Texas Farmers

The November issue of *Central Blatt* brought the resolution adopted by the Westphalia convention of the Staatsverband of Texas relative to relief of the farmers of that state, suffering under the effects of the drought which has greatly curtailed their cotton and feed crops. The question of affording relief, at least to the stricken members of the Staatsverband, was treated by Mr. Korz, President of the C. V., in his message to the Cleveland convention and discussed in a favorable manner by the Executive Committee.

In the meantime, the officers of the Texas organization are preparing the relief work in a systematic way. In a letter dated October 20, addressed to the officers of the local societies, Mr. Ben. Schwegmann, President of the Staatsverband, after reporting the action of the convention and quoting the resolution, says that the societies had been urged to "co-operate with all agencies at work

in an effort to secure reduced freight rates on feed-stuffs" and to report to the President on the conditions obtaining in their respective districts. Further he states that but very few replies had been received and adds:

"The Officers of the Staatsverband, however, realizing that conditions in many of the rural districts have not changed since the convention, and being desirous to be of some assistance to our farmer-members, in case it should be necessary to secure the needed feed-stuffs to carry them through the winter, a meeting was held on October 18th, at which it was decided that the Staatsverband get information where feed-stuffs may be had at the most favorable prices and conditions. The Central-Verein will assist the Staatsverband in the securing of this information and also in helping to bring relief to any of the needy members.

"Now then, in order to be able to be of service to the members, the enclosed questionnaire has been prepared which should be filled out and returned at once to our Secretary, Mr. Herman Jaeckle, 725 S. Presa Str., San Antonio, Tex."

The questionnaire referred to is serviceable. It offers the members opportunity to provide pertinent information. Actual needs in hay, oats, corn and sorghum for feed, needs in cotton seed, seed corn, cane seed and other seeds, time when the need should be filled, occasions for purchase or shipment through local dealers or pools, these and other matters are covered by questions on the blank. The questionnaire also suggests the giving of information as to whether any community has a surplus of feed-stuffs in carload lots. Altogether, if properly filled out by a goodly percentage of the societies, the questionnaire should enable the preparation of a good survey of conditions and needs. Information pertaining to applications for reduced rates is also offered in Mr. Schwegman's communication.

The result of the findings and requests will be acted upon by the less unfortunate Texans, as far as possible, and also communicated to the President of the C. V., who, in due time, will, if necessary, issue an appeal to all the affiliated societies. In the meantime, the Kansas State League, through its President, Mr. Michael Mohr, has already initiated an effort to secure funds, with which he proposes to buy feed and ship it to points assigned. The question of co-operating in relief was submitted at a meeting of the Sedgwick, Kingman and Reno Counties District League, held in Ost on October, and action was endorsed by that body. Mr. Mohr has since issued an appeal to all the societies affiliated with the Staatsverband.

Mr. Mohr says quite correctly in his appeal to his societies:

"I am fully confident that everyone will contribute his mite towards this collection and will thus aid in alleviating suffering. How great and how many were not the sacrifices made by all the societies several years ago for our blood-brothers in Germany! Surely our brothers in Texas also have a claim on our generosity."

The Central Bureau received one inquiry from Texas regarding prices in carload lots for corn and oats and, through the kindness of one of our St. Louis members, was enabled to answer it promptly. Needless to say it is at the service of our members in Texas for such services as lie in its power, regardless of whether a general appeal is issued or not.

Effective "Kleinarbeit"

At the Cleveland convention Rev. B. Hilgenberg of Beckemeyer, Ill., submitted a resolution to the meeting of the Cath. Women's Union urging watchfulness over country road houses and dance pavilions. In this resolution the recommendation was offered that influence be brought to bear on the County officials, who have charge of the licensing of such establishments, to prevent their opening or order the closing of those conducted in an objectionable manner.

The author of this resolution put his own suggestion into effect in his own district. He was able with the assistance of aggressive men in his county, to prevent the issuing of licenses to establishments of the type named during the entire session of the Board of Supervisors. Men belonging to societies affiliated with the Clinton County District League canvassed the county, obtaining signatures from Catholics and non-Catholics, to petitions opposing the opening of road houses and dance pavilions. The ministers and members of Protestant congregations cooperated cheerfully, and the petitions, submitted to the Board of Supervisors, had the desired effect. At the meeting of the Clinton County District League held on October 25th, Carlyle a resolution of thanks to the Board of Supervisors and to all who had assisted in bringing about the result mentioned was adopted and ordered published in the county papers.

This sort of "Kleinarbeit" is necessary and beneficial; beneficial to the communities affected and likewise to the societies engaging in it. They come to feel their strength and grow eager for new tasks of which there are many waiting to be performed.

Our Frontier Societies

Many of our members, comfortably ensconced in their respective District and State Leagues, and with societies round about them interested in the same tasks that confront them, rarely give heed to those organizations that are, as far as the C. V. is concerned, frontier societies. These are the organizations which, because they represent but few at some times scattered units in their respective states, cannot form State Leagues with fellow-societies, and, because of limited means, or distance from convention cities, are rarely able to send delegates to the conventions of the C. V. They lack the intermediate, close contact, which the State League gives, and thus cooperate in what must seem to some of the members a remote organization.

The Report of the Financial Secretary of the C. V., on page 28 of the Official Proceedings of the Cleveland convention, just issued, lists the following group of these societies:

St. Peter's Society, Omaha, Neb., 160 members; Hubert's Soc., Owensboro, Ky., 116 members; St. Boniface Soc., Pueblo, Colo., 18 members; St. Joseph's Soc., Henderson, Ky., 12 members; St. Joseph's Soc., Skane, Wash., 50 members; St. Francis' Benevolent Soc., Denver, Colo., 53 members; St. Joseph's Sick Benefit Society, Helena, Mont., 34 members; St. Alphonse Benevolent Soc., Wheeling, W. Va., 100 members; Joseph's Benevolent Soc., Cullman, Ala., 26 members.

Joseph's Soc., Boston, Mass., 109 members; St. Vincent's Soc., Boston, Mass.

These societies deserve credit for the loyalty they show towards the cause of the C. V. They lack contact hundreds of others enjoy and yet, as a whole, they respond wholeheartedly to suggestions and appeals emanating from the C. V. Endowment Fund and Peter's Pence collections, the collection for the Nebraska School Defense Fund, these and other undertakings have been supported by them in an admirable manner. Such an attitude is worthy of emulation by numerous societies far more fortunately situated.

Central Bureau Endowment Fund

The fund was increased during the month of November by \$440.75, due principally to three contributions of \$100 or more and several minor donations. The Society of the Holy Name in Union, N. J., contributed \$100, St. Michael's Society in Racine, Wis., \$125, and Mr. Matt. Kaicher in Brooklyn \$100. St. Peter Claver Society in Sheboygan, Wis., sent \$75, thus giving the state of Wisconsin a total of \$200 for the month, slightly less than one-half of the total sum received. Another noteworthy contribution was that of \$25, from the Lecha-Thal Verband of the Central Verein of Pennsylvania. This is one of the comparatively few instances of a District League forwarding a contribution for the fund. At that, the District League is an excellent channel through which agitation can be conducted. Let us hope that during the new year this means will be more generally utilized in the interest of the fund.

* * *

St. Joseph's Benevolent Society, of Kansas City, Mo., answered the appeal of the Catholic Union for further contribution to enable it to complete its quota of \$25,000 by contributing \$100. The society did this in spite of the fact that it had already unwritten its own share of the Missouri quota. Since St. Joseph's society has 170 members, it was able to contribute \$425, while in reality it paid a net sum of \$500 to the fund, to which it has now added another hundred dollars.

* * *

St. Michael's Society, Racine, Wis., is now on the list of the gold letter organizations that have contributed their quota of the Endowment Fund in full. A payment of \$125.00, received on November 1, that society has rounded out its contribution of \$500.00.

Resolutions of Conventions of the State Leagues

The resolutions adopted by the Annual Convention of the State League of Michigan treat of: The Holy Father and the Holy Year; Education; Social Justice and the Encyclical on the Condition of the Working Classes; the Birth Control Movement; Modesty of Dress. The resolution on Social Justice and the Encyclical *Rerum Novarum* follows: "Man lives on earth in order to serve God and thus, sanctifying himself, to gain eternal salvation. Man has been placed here in the midst of such material circumstances

that, according to the divine plan, he is compelled to labor for his daily sustenance. The social relationships arising out of this plan are many and complicated, and, unless properly understood, will become strained and lead to serious disturbances. The principles underlying the organic structure of human society and the truths shedding light on the rights and duties of man and organized society have been given clearest expression by the teachings of the Church and are admirably set forth in the Encyclical "On the Condition of the Working Classes" by Pope Leo XIII.

It is the duty of every Catholic to study these principles and deductions and to seek earnestly for their correct application to social relationships. For that purpose we invite the members of the Catholic State League to devote some time of their regular meetings to this Encyclical Letter; but above all we urge the members to attend the meetings of the District League, henceforth to be known as the Catholic Social Forum, whose program is the discussion of phases of the various social problems. . . . We also insist that, since it is the duty of Catholics to take their part in public affairs, the pursuance of social study will best fit them for such activity.

* * *

The St. Paul convention of the State League of Minnesota adopted the following statement:

Das (vom Hl. Vater dem C. V. gespendete) Lob soll uns alle anspornen, uns desselben auch in der Zukunft würdig zu erweisen und uns zu befähigen, an den Bestrebungen des C. V. mitzuarbeiten. Das aber können wir nur dann, wenn wir in engerer Fühlung mit der Central-Stelle stehen, uns schulen an der Hand der von ihr veröffentlichten Schriften, ihren Weisungen williges Gehör schenken.

Die Generalversammlung empfiehlt daher eindringlich, daß jeder Verein Sorge trage für möglichst weite Verbreitung des „Central-Blatt und Social Justice“, des „Bulletin“ des Frauenbundes und der Broschüren und Flugblätter der Central-Stelle. Wir ersuchen alle Vereine, einen Vertrauensmann mit dieser Aufgabe zu betrauen, und ferner auf Vereinskosten selbst auf eine oder mehrere Nummern des „Central-Blattes“ zu abonnieren, daselbe für die Pfarr- und öffentlichen Bibliotheken zu bestellen, Sorge zu tragen, daß der Sekretär auf alle Rundschreiben und Anfragen der Central-Stelle antwortet, und in jeder Sitzung wenigstens eine halbe Stunde der Besprechung des Inhalts des „Central-Blatts“ und der neuesten Schriften und Mittheilungen der C.-St. anzubringen.

Resolutions of the Cleveland Convention of the C. W. U. (Concluded)

Lay Catechists and Visiting Nurses

Since many young ladies, who do not feel the call to the religious life, in which the vows of poverty, chastity and obedience become perpetual, nevertheless wish to give part of their lives in the service of the Church and suffering mankind, it is well to consider the opportunity offered to engage in such service. Such opportunity is provided by the Society of Lady Catechists and Social Workers, established by Bishop Noll, and operating in connection with the institution known as Our Lady of Victory Institute, at Victory Noll in Indiana.

The object of this society is to fill the needs, long felt, especially in the Southwest, 1) of instructing children of foreign parentage in isolated districts, particularly in the Faith; 2) of instruction of the parents so that they may provide for the religious and physical needs of their families; 3) of alleviating by nursing the bodily ills of adults and children even in sections where medical aid is unavailable or inadequate.

Inasmuch as this Society demands of its members only simple vows of one year, they are at liberty to withdraw and return to their homes.

Because of the great necessity and value of the corporal and spiritual works of mercy engaged in by those who co-operate in catechetical work and visiting nursing, we urge our members to foster these endeavors both in connection with the Society, and privately in their various lo-

calities, or in connection with other worthy Catholic organizations.

Country Road-Houses and Dance Pavilions

With the coming of hard surface roads there have sprung up in country districts road-houses and dance pavilions in great numbers. They provide amusement not for the country people only, but rather for those from the cities. From past experience we know that many of these road-houses have proven themselves a danger to the morality of our young people of both sexes.

Since there is no adequate supervision in the country districts, the breaking of the divine and human law has become general. In recognition of our responsibilities toward the young people and in the interest of their true welfare, we plead with the good fathers and mothers and with the good children to keep away from country road-houses and dance pavilions of this character. In counties where it can be done, our members should work for the abolishing of these places. In some States a license is required to operate such establishments; in such instances pressure can be brought to bear on the County Supervisors to refuse licenses or to revoke those held by offending parties.

Our Bulletin

"The Bulletin, the official organ of the C. W. U., in the hands of every member of our organization," should be the motto of every officer and the entire rank and file of our members during the coming year. The officers and delegates to the National Convention of the C. W. U. in 1925 pledge themselves to do everything in their power that this much desired object may actually be attained.

We recommend most earnestly and urgently to the officers of all State Branches, District Leagues and local societies, that Central Bureau and Bulletin Committees be appointed everywhere, whose duty it shall be to solicit new subscriptions and renewals. We recommend furthermore that the chairmen of the aforementioned Bulletin Committees regularly, or at least occasionally, send copies of the Bulletin to the Reverend Clergy, to the Superiors of convents, hospitals and all the religious institutions in their territory. This will be an excellent means of faithful propaganda for our Union and our cause. It will be a means of gaining the sympathy and support of clergy and laity alike.

In the Bureau Workshop

A Kindness Shown the Children of St. Elizabeth Settlement

We are indebted to the Madames of the Sacred Heart and a committee of ladies, who conduct the Catholic Outing Home for children during the summer months, for an enjoyable excursion arranged for the children of St. Elizabeth Settlement. In honor of Saint Madeleine-Sophie (Mother Barat, foundress of the Religious of the Sacred Heart, who have several institutions in the Archdiocese of St. Louis) these Sisters had encouraged the celebration.

The children, 39 in number, accompanied by one of the ladies of the committee, were taken by bus to the convent, where mass was celebrated at 10 o'clock. Dinner was served, and the afternoon was spent in story-telling, games, etc. Each child received a silver medallion of St. Madeleine-Sophie and a pamphlet containing a short sketch of her life, besides a box of candy and a balloon. Later the children were returned to the Settlement.

* * *

On the advice of the Settlement physician all of the children are being given doses of cod liver oil twice daily. Thirty-one children were taken to clinics during the month of November, which number includes

18 escorted to the dental clinic by a member of the Ladies of Laclede.

Contributions of partly worn shoes and clothing were received from SS. Peter and Paul, St. Francis de Sales, St. Barbara, St. Augustine and Blessed Sacrament parishes. Members of St. Margaret parish donated comfort. Forty pieces of partly worn garments and 47 pairs of partly worn shoes were forwarded to the Bureau for further distribution, 14 pairs of partly worn shoes and 287 pieces of clothing were given to Settlement poor, and 35 garments supplied to infants of Catholic mothers in the Maternity Ward of the City Hospital. The total distributed was 61 pairs of shoes and 362 garments.

Extern poor aided numbered 17; baptism was arranged for in 4 cases; 6 letters were written; employment was secured for 3 persons. The Social Visitor record of visits is 12 in the interest of Settlement cases, 4 to the Bureau, and 42 in behalf of Maternity Ward patients. In the Maternity Ward work there were new cases, including 3 of unmarried mothers. The Day Nursery and Settlement figures for the month are: Continued cases, 48 families, with 72 children; new cases, 9 families, with 15 children; closed cases, 4 families, with 6 children; active cases, 53 families, with 81 children; average attendance, 62. Lunches served to children attending the Day Nursery, 690; to school children coming in at noon, 681; total, 1371. No charity was made in 226 instances.

Regarding Our Free Leaflets

"The Central Bureau is certainly performing great service by publishing these timely leaflets," writes Mr. Caspar Lensing, Secretary of St. Ignatius Society at Scranton, Ark., "and it is to be regretted that not all the Societies are doing their share towards distributing them."

Several letters, recently received, show just how our Leaflets may be advantageously used. In asking for 125 copies each of two of our recent Leaflets, Mr. M. O. Kindl, Recording Secretary of the Holy Family Ben. Association, of St. Michael's Parish, Cleveland, gives this reason for wanting them:

"I am sending each member an invitation to be present at the election of officers to be held on December 8th. I intend to enclose one of each of these leaflets with my communication."

Similarly Mr. Wm. M. Strub, Secretary of the Clements Ben. Society, of St. Paul, requests 100 copies of Leaflet No. 26, stating he would wish to receive them at once, since he was about "to mail a circular letter to all of the members of the society" and intended to enclose the Leaflet on "The Place of Amusement in Life."

A number of secretaries have acted on our suggestion to distribute leaflets, put at their disposal by the Bureau, at the church door. Writing from Lafayette, Ind., Mr. Philip B. Schick, Secretary of St. Boniface Men's Society, says:

"I desire to participate in the Press-Apostolate. After reading Free Leaflet No. XXXVI, 'The Place of Amusement in Life,' at the last meeting of our society I was instructed to order one thousand copies of said leaflet for distribution at the church door."

A request for 1200 copies came from Mr. Bluhm, Secretary, St. Bonifacius Ben. Society, Williamsport, Pa. He says:

"I arranged with our pastor, Rev. Father Steinkirchner, for the distribution of your leaflet on 'The Place of Amusement in Life' by the altar boys at the church door after each mass."

Clothing the Poor Indians and Mexicans

Without waiting to discover whether the prediction, that the present winter is to be a severe one, is true or not, the Bureau early in the season made ready all of the worn clothing at its disposal for shipment to Indians and Mexicans. On October 31st, 9 bales and 3 boxes left St. Louis for South Dakota, Texas and New Mexico.

The acknowledgments received prove how welcome these shipments were. Writing from Stephan, South Dakota, where he is stationed as superintendent of the Immaculate Conception Mission school, Father P. Boehm, O. S. B., writes:

"The box and bale filled with clothes for the Immaculate Conception Mission was received and turned over to the nuns, who know what to do with such things. God bless the Verein! We can only pray for you; the children and community do this for their benefactors every day."

Three bales of clothing and one box of shoes were sent to the Ursuline Sisters at Laredo, Texas, recently, as intended for the Mexicans, with whom they come in contact in the various schools conducted by these nuns for the children of those poor maelights of the Southwest.

Acknowledging receipt of the shipment, the Sisters write:

"Accept our thanks for the clothing and shoes sent us for our poor. There is no doubt that the contents of the three bales and of the box will be very welcome to them, particularly this year."

Miscellany

The Official Proceedings of the 69th General Convention of the Central Verein, held on August 26 at Cleveland, has come from the *Wanderer* press. The principal addresses, the Resolutions, Reports of the Presidents of the State Leagues, these are but part of the copious contents crowded into 124 pages.

The report is so valuable as to content that one would be for a welcome reception for it in most of the societies at least. However, experience has proven that the interest in the "Proceedings" is not very keen. Therefore suggestion may be particularly timely that the State, District and local officers, if no one else, will read their reports carefully and familiarize themselves again with the wealth of endeavor and achievement, of direction and counsel given therein. This will better qualify them for leadership in their sphere.

According to a news letter issued by Mr. Fred Gilson, Corresponding Secretary of the Central Verein of Illinois, the organization committee of the State League is meeting with gratifying response to their appeal for an organization fund. The committee, which met in Springfield in October, had to authorize the collection of \$1000 or more for organization purposes.

The same news letter announces that a joint committee of St. Joseph's Benevolent Society and St. Charles Benevolent Society, East St. Louis, is at work endeavoring to organize two new benevolent societies, one in St. Regis parish, another in St. Philipp's parish, both in East St. Louis.

Convinced that the Catholic Union of Iowa should be presided over by a layman, the V. Rev.

F. J. Brune, of Alton, for a number of years President, withdrew his name from the list of nominees at the convention held in Stacyville early in September. As a result of his insistence, that office now has a lay incumbent, Mr. Edgar Willging, of Dubuque. Fr. Brune was elected Spiritual Director of the Catholic Women's Union of that state on the same occasion. He has been identified with the Staatsverband since its inception in 1895, having been in office as either President or Secretary practically all these years.

Undoubtedly his efforts were, in large measure, responsible for the Stacyville convention voting to increase the per capita to the C. V. from 3 to 5 cents, allowing \$50.00 for Central Bureau support and appropriating \$500.00 for the C. B. Endowment Fund.

From a report on the October meeting of St. Francis de Sales Benevolent Society of St. Louis we glean the following significant facts: Rt. Rev. Msgr. F. Holweck delivered a brief address; Mr. Paul P. Hoegen spoke on the benevolence of the patron saint of the society; Mr. Arthur Hanebrink, delegate to the St. Louis District League, reported on the transactions of the latest meeting of that organization; one of the Central Bureau's Free Leaflets was distributed; 14 men applied for membership.

No one would declare such a meeting unattractive or lacking in interest. That meetings of this kind are possible in the parish named is due primarily to the solidarity that pervades it, a strong "Gemeinschaftsgeist," the spirit of mutualism. It quickens every activity and makes possible societies such as the St. Francis de Sales Benevolent Society, with 775 members, and the Married Women's Sodality, which is affiliated with the Catholic Women's Union, and numbers 850 members.

The question of securing young men as members for our societies is one that troubles practically all who give serious thought to the future of their organization and of our movement. We have before us a letter from Mr. J. L. Warhover, of East St. Louis, an active official of St. Charles Benevolent Society of that city, in which reference is made to the age of a group of members of that society, showing that they have a good percentage of "young blood." Mr. Warhover writes in part:

"Of 116 members at present 51 are between the ages of 16 and 20. This promises us security for the future, and with the methods we have adopted I see no reason why our society should not number at least 300 by the close of 1926."

The wife of a subscriber to our monthly, who lately passed away, sent us \$5.00 in payment of all dues up-to-date, stating at the same time that, while her husband did not care a great deal for reading, she had read our journal from the time her husband had subscribed for it, adding, that from it she had obtained a great deal "of much desired information."

In closing, she writes: "When I die, which to all appearances will be soon, the Central Bureau will receive \$50.00. It was my husband's wish that you should receive this sum, and both of us are sorry we could not make it at least \$500.00."

Aus dem C. V. und der C. St.

Rt. Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.

R. Rev. Dr. Jof. Sch, Columbus, O.

Chas. Korz, Butler, N. J.

Rev. Theo. Hammels, Reading, Pa.

Rev. Wm. Engelen, S. J., Toledo, O.

Rev. A. J. Münch, St. Francis, Wis.

Joseph Matt, St. Paul, Minn.

J. D. Juenemann, St. Paul, Minn.

G. B. Dielmann, San Antonio, Tex.

F. P. Kettel, St. Louis, Mo., Leiter der C.-St.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen u. s. w., für die Central-Stelle oder das Central-Blatt and Social Justice richte man an

Central-Stelle des Central Vereins

3335 Westminster Pl., St. Louis, Mo.

Je gesünder eine Zeit ist, um so mehr erträgt sie sachliche Kritik: ein Abraham a St. Clara durfte auf der Kanzel von Erzgaunern und Erzberzogen, denen das richtige Erz fehlt, reden, durfte blutigste Kritik an Hof und Adel üben. Je ungesünder Zeiten werden, um so mehr wird wenigstens auf den cant gehalten und justament die schmutzigsten Taten der Weltpolitik werden mit den schönsten Worten von Freiheit und Menschenwürde etikettiert.

Dr. Joseph Eberle.

Katholische Laienfürher.

Im August 1920 beteten die im Gebetsapostolat vom Hl. Herzen Jesu vereinigten Katholiken der Welt für die „Heranbildung katholischer Führer“. Wie damals Benedikt XV., so hat nun Pius XI. die Berufung und Schulung katholischer Führer als Gebetsmeinung, und zwar für den gegenwärtigen Monat segnet.

Im „Sendboten vom Göttlichen Herzen Jesu“ führt daher der hochw. P. Dionysius Engelhardt O. F. M., unter der Ueberschrift „Katholische Laienfürher“ folgendes aus:

„Der katholische Laienfürher wird auf's segensreichste zunächst unter seinen eigenen Berufsgenossen wirken können. Denn nicht jeder Laie genießt bei allen anderen Laien das gleiche Ansehen. Auf den Maurer z. B. macht die Beweisführung des Rechtsgelehrten viel weniger Eindruck als das Wort eines anderen Maurers, der in seiner Arbeit tüchtig und dazu in seiner Religion standesgemäß wohl unterrichtet ist. Der Schriftsteller und Dichter achtet wenig auf die Beweisführung des Philosophen, der Geschäftsmann oder Fabrikant verachtet die Darlegungen beider und findet darin nichts Greifbares. Daher bedarf es tüchtiger Katholiken in allen Berufen, deren Wort bei ihren Genossen große Achtung besitzt.“

In unserer Zeit scheine das Bedürfnis katholischer Laienfürher, meint Vater Dionysius, selbst in sogenannten katholischen Ländern, viel größer zu sein, als es früher war, und um so mehr als anderswo in dem unsrigen. „Der Grund“, erklärt er, „liegt in dem allgemein verbreiteten Irr- und Unglauben und dem bösen Beispiele. Im Mittelalter, in katholischen Ländern, diente selbst das öffentliche katholische Leben als Abschreckungsmittel gegen den Abfall vom Glauben. Doch heute, wie es jeder erfahren kann, besonders in den Städten, fällt der Abfall nicht mehr auf. Es ist nicht zu verwundern, wenn

Katholiken, die fern von einer Kirche wohnen, oder in nichtkatholischer Umgebung fast allein stehen, ihr katholisches Leben in sich ersterben lassen. Kernfurchtlose, angesehene Katholiken sind der gläubigen Menge nothwendig, damit sie inmitten ihrer geschwärmerischen Umgebung am guten Beispiele eines Führers einen Halt haben und durch sein Beispiel ermuntert werden, treu im Glauben zu verharren und ihren Eifer in den Werken des Glaubens äußern und zu nähren. So müssen die Führer entstehen, was wegen Mangels des öffentlichen katholischen Lebens den katholischen Volksmassen abgeht.“

„Das bisher Gesagte zeigt“, heißt es weiter, „daß diese Frage es verdient, in katholischen Vereinen und Zusammenkünften öfter besprochen zu werden, damit das Verständnis dafür sich verbreitet. Sodann wäre es von Nutzen sein, solche, die Grund zu der Hoffnung zu bieten scheinen, daß sie einst eine Führungsrolle übernehmen können, auf kluge Weise aufzusameln zu machen auf die großen Fähigkeiten und günstigen Gelegenheiten, die Gott ihnen bietet, um dieses für Gott und Kirche zu leisten, — eine herrliche Aufgabe, die einen jeden Großmüthigen begeistern muß. Beten wir für jene, in deren Hand die Erziehung und Ausbildung junger Leute liegt, damit in diesen das noch unentwickelte Talent der Führerschaft wirksam zu pflegen wissen mögen.“

So der Schriftleiter des „Sendboten“. Auch Recht ermahnt er die Vereine, dieser Frage ihre Aufmerksamkeit zu schenken, denn sie sollen eine Schulen bilden, in denen Laienfürher auf ihre Arbeit vorbereitet werden. Wird diese Wahrheit einmal voll gewürdigt, so tritt der ganze Ernst der Vereinsthätigkeit klarer zutage. Nicht nur selbst was zu leisten, sondern Führer schulen zu helfen, eine bewußter Weise Gegenwarts- und Zukunftsarbeit vollbringen, das ist eine Aufgabe, die des Schweißes der Edelsten werth ist. Eine Aufgabe auch, an der jeder, der Bemittelte wie der Vermittelte, der Begabte wie der minder Begabte, mitarbeiten kann und soll.

Unser Pressapostolat.

Die Bedeutung unsres Pressapostolats für Missionäre beleuchtet die Zeitschrift eines in der Provinz Suan, in China, wirkenden Franziskaners. Dieser Missionar schreibt unterm 28. Oktober:

„Aus einer hier zufällig durchgehenden Nummer „Aurora“ ersehe ich, daß Sie an katholischen Missionäre durch Zusendung von Zeitschriften ein Apostolat ausüben. Da wir hierin (in diesem Punkte: Zusendung von Zeitschriften und Zeitschriften) von unserer armen österreichischen Heimath so gut wie gar nicht unterstützt werden, so richte ich es, Ihnen meine Adresse zur gütigen Berücksichtigung bei Versendung von deutschen (ev. englischen) Zeitschriften zu unterbreiten.“

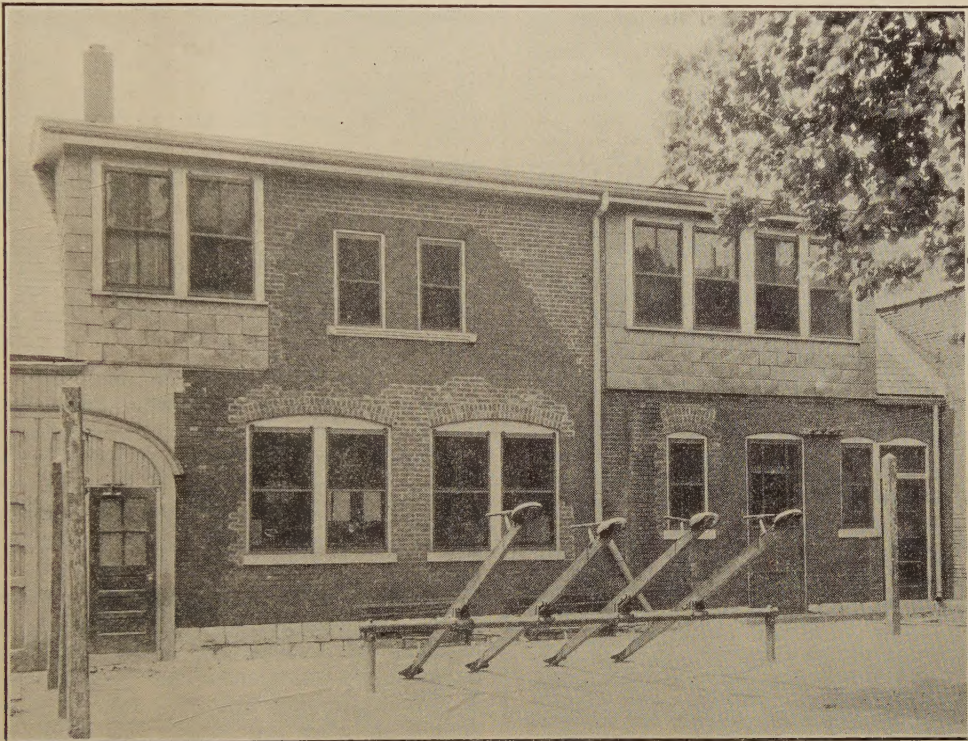
Schreiber dieser Mittheilung ist Mitglied Nordtiroler Franziskanerprovinz, der im Mai d. Jahres die apostolische Präfektur Nungchow Missionierung übertragen wurde. Dieses Gebiet sieben Millionen Einwohner, darunter 7,200 Katholiken; dem Missionswerk obliegen acht Patres ein Laien-Bruder. Ein Missionar ward schon im Alter von 32 Jahren ein Opfer der Cholera; er h

die Seuche bei einem Verfehgang zu einem christlichen Cholerafranken zugezogen. Das Volk wird vom Vater als gutwillig bezeichnet und der Befehl nicht allzuschwer zugänglich.

Natürlich wird seinem Wunsche um Zusendung neuer Zeitschriften entsprochen werden. Doch müssen wir an unsere Freunde die Bitte richten, uns in der Ausübung dieses Apostolates zu unterstützen, und zwar mit guten Druckwerken, und dann aber auch mit Gaben in Bar, da die Versendung nicht unerhebliche Unkosten verursacht.

eines Vorläufers unseres „Central-Blatts“, sondern Jahre lang Sekretär des C. B.? Während unsere Bibliothek etliche Nummern jener Zeitschrift besitzt, ist es uns bisher nicht gelungen, andere Schriftstücke aus seiner Feder oder sein Bild aufzutreiben.

Es darf auch heute noch als gutes Zeichen betrachtet werden, daß ein so tüchtiger Priester es für angebracht hielt, dem C. B. so große Aufmerksamkeit zu widmen. Erklärt doch der Verfasser des eingangs erwähnten Artikels:



„Petra Hall“, umgebauter Theil des St. Elisabeth Settlements.

Dieser nach der verstorbenen Provinzial-Oberin der Notre Dame Schwestern benannte Theil der C. B. Anstalt wird seit mehreren Monaten benutzt. Wie das Bild zeigt, mußten die Mauern des alten Bauwerks erhöht werden, um in allen Anforderungen genügendes Stockwerk zu erlangen. Außerdem mußte eine Centralheizung eingerichtet, neue Boden gelegt und andere kostspielige Veränderungen vorgenommen werden. Dafür besitzen wir heute mit die best eingerichtete Kinderbewahranstalt der Stadt, bestehend aus zwei soliden Gebäuden.

Nothwendig wurde der Umbau infolge der Forderung der städtischen Behörden, die Kinder nicht im dritten Stock-

werk des Hauptgebäudes unterzubringen, und durch den seit längerem bestehenden Mangel an Raum. Die Baukosten beliefen sich auf \$5560.08; \$2500 haben wir borgen müssen, wovon wir bisher \$500 abzubezahlen im Stande waren.

Die C. St. hat sich nun, wie alljährlich, an eine Anzahl mildthätiger Freunde gewandt, mit der Bitte, ihr eine Weihnachtsgabe für den Schuldentilgungsfonds zukommen zu lassen. Wir hegen jedoch die Hoffnung, daß auch aus dem Kreise jener, an die wir uns nicht direkt zu wenden wagten, mancher ein Scherflein für genannten Zweck beisteuern wird.

Einer unserer vergessenen Vorkämpfer.

Das Andenken eines Priesters, den ein Zeitgenosse in New Yorker „Volkssblatt“ vom 21. April, 1897, die Seele des Central-Vereins“ nannte, hat nun Hr. Solweck unlängst im „Pastoral-Blatt“ wieder aufgefrischt. Unsere schnelllebige Zeit hatte ihn ja fast vergessen, den unentwegten Vorkämpfer der deutschen Katholiken, Vater B. A. Schwenniger. Wie viele unserer Mitglieder wissen heute noch, daß er nicht nur Gründer und Herausgeber des „Vereinsboten“ war,

„Wäre er im deutschen Vaterlande geblieben, wo die Verhältnisse, die ihm zu seiner Zeit ungünstig schienen, im Laufe der Zeit eine ihm entsprechende Stellung sicher gebracht hätten, dann würde er wohl neben den berühmtesten Namen unserer altvaterländischen katholischen Gelehrten genannt werden.“

Es ist wahrlich nichts Geringses, wenn eine Vereinigung darauf hinzuweisen vermag, daß während eines Zeitraums von 70 Jahren so viele der Besten und Edelsten unseres Stammes hier in Amerika in ihren Reihen gestanden haben.

Gedächtnis des Konzils von Nizäa gefeiert.

Den bereits berichteten Sechzehn - Jahrhundert-Feiern des Konzils von Nizäa haben sich in E. V. Kreisen mehrere andere angeschlossen. So wurden in Missouri drei Gedächtnisfeiern des Konzils begangen, und in Pennsylvania eine.

Der St. Charles County Distriktverband der Kath. Union von Mo. verband die Feier mit seiner Halbjahr-Versammlung, die am 8. November zu O'Fallon tagte. Rev. S. Huzmann, Kommissarius des Staatsverbandes, hielt die sich auf die Feier beziehende Rede.

Am 18. November begingen die Gemeinden in Osage County in Missouri ihren „Catholic Day“, der dadurch eine besondere Weihe erhielt, daß man mit ihm eine nizäische Feier verband. Die Bedeutung des Konzils von Nizäa für unsere Zeit bildete den Zeitgedanken der Predigt, die der hochw. Dr. Joseph Selinger, Jefferson City, bei dem Hochamt hielt. Nachmittags fand die Massenversammlung der Männer statt; die Reden hielten Professor S. J. Regan, von der Landwirtschaftsschule der Staatsuniversität, über Hebung der Milchwirtschaft, Hr. Rechtsanwalt Paul P. Söegen, St. Louis, über katholische Laientätigkeit, und Hr. V. Barhorst, Vorführer des Agitationskomitees der Kath. Union von Mo., über Kath. Aktion. Gleichzeitig mit dieser Massenversammlung tagte eine weitere Versammlung von Frauen in der Kirche, in der Rev. A. Mayer, Geistlicher Berater des Frauenbundes der Ver. Staaten, eine Rede über die Nothwendigkeit der Organisierung der Frauen hielt. Abgehalten wurde die Versammlung in der Herz Jesu Gemeinde in Richfountain, deren Rektor Rev. C. Winkelman ist; Klerus und Laien beteiligten sich in reichlicher Zahl.

Die dritte der Feiern in Missouri wurde unter der Ägide des Distriktverbandes St. Louis in der St. Peter und Paul Gemeinde am Nachmittags des letzten Sonntags im November abgehalten. Die Hauptrede hielt Rev. P. Rogorius Widdendorf, O. F. M., Rektor der Theologie im Kloster der Franziskaner zu St. Louis. Rev. S. Huzmann führte den Vortag.

Eine herrliche Feier war jene, mit der der E. V. von Philadelphia das Jahrhundertgedächtnis und den 35. Jahrestag der Enzyklika „Aerum Novarum“ beging. Den englischen Vortrag über die Arbeiterenzzyklika Leo XIII. hielt Rev. Dr. C. Bruehl, Professor am St. Charles Borromäus Seminar zu Overbrook, jenen in deutscher Sprache über das Konzil der hochw. Edward Reichl, M. E. C., von Bernhard's P. O. Männer- und Frauenvereine hatten sich zu der Feier eingefunden, der übrigens auch zwei Ehrengäste bewohnten: der hochw. Hr. Studienrath Otto Krappzschke, Vertreter der deutschen Minderheit des Polen zugesprochenen Theils von Schlesien im polnischen Sejm, und Frau Lang-Brumann, aus München, Mitglied des Deutschen Reichstags. Ein musikalisches Programm verschönernte die Feier, die in der Halle der St. Bonifatius-Gemeinde stattfand. Rev. John M. Weierschmidt, C. S. R., Hr. Anton J. Zeitz, Präsident des Stadtverbandes, und Hr. Krupp, Vorführer des Festausschusses, hielten kurze Ansprachen.

Nach in anderen Städten und Staaten werden Feiern vorbereitet. Wo der Vorschlag, nizäische Feiern zu veranstalten, bisher Berücksichtigung erfahren, hat er auch Anklang gefunden. Der Anregung des Hl. Vaters sollte allgemein Folge geleistet werden.

In einem Schreiben vom 13. Oktober d. J., bemerkt der hochw. B. J. Surtz, Bischof von Nueva Segovia, auf den Philippinen:

„In den Zeitungen lese ich eben Berichte über den wahrhaft glänzenden Verlauf der Versammlung des E. V. in Cleveland. Es thut einem wirklich wohl zu hören, daß der E. V. beständig unbefristet sich als die leitende Vereinigung für soziale Wirksamkeit bethätigt. Gott segne das schöne Werk auch weiterhin.“

Aus dem E. V. und den Staatsverbänden.

Nächstjährige Generalversammlung des E. V. wird in Springfield, Ill., tagen.

Die Exekutive des E. V. beschloß, Springfield, Ill., als Festort der nächstjährigen Generalversammlung zu wählen. Die Tagung beginnt am Sonntag, den 26. Juni und kommt am 29. oder 30. zum Abschluß. Der hochw. Bischof von Springfield, Mgr. James M. Griffin, Priester und Laien der Stadt haben sich bereit erklärt, der Konvention die Wege zu ebenen; mehrere Unterausschüsse sind bereits an der Arbeit.

Unsern sich am Eucharistischen Kongreß in Chicago beteiligenden Mitgliedern wird somit Gelegenheit geboten werden, ohne eine weitere größere Reise machen zu müssen, der E. V. Versammlung beizuwohnen zu können. Sicherlich werden viele Männer und Frauen sich diese vortheilhafte Einrichtung zunutze machen wollen.

Das Protokoll der 69. Generalversammlung des E. V.

Für die den E. V. beherrschende Gesinnung, das Interesse, das er den großen Zeitfragen entgegenbringt, und sein Bestreben, „cum ecclesia sentire“ — mit der Kirche zu empfinden und zu denken — bietet das nun im Druck erschienene Protokoll der diesjährigen General-Versammlung viele Beweise. Da wären an erster Stelle die Reden und Referate über den Grundgedanken der Konvention, Erziehung, zu nennen, dann aber auch die von der Versammlung angenommenen Beschlüsse. Beachtenswerth sind die Beschlüsse der Versammlung des Frauenbundes, da auch sie dasselbe Bestreben befunden, im Sinne der Kirche Stellung zu nehmen gegenüber bedeutungsvolleren Fragen.

Es wäre ernstlich zu empfehlen, daß in jedem dem E. V. angeschlossenen Verein wenigstens ein Vortrag gehalten würde über den Inhalt des Protokolls und im Anschluß daran ein solcher über die Bedeutung des E. V. Man muß fürchten, daß nicht mehr als ein paar Mitglieder den Bericht mit nach Hause nehmen und durchstudieren werden. Aus diesem Grunde sollte man darauf sehen, daß wenigstens einmal im Jahre der Inhalt des Protokolls den Vereinsmitgliedern zur Kenntnis gebracht würde.

Gaben für den Peters-Pfennig.

Auf die vom Präsidenten des E. V. an unsre Vereine gerichtete Aufforderung hin, einen kleinen Beitrag zur Papstkollekte zu leisten, sind bis zum 5. November beim Finanz-Sekretär \$932.90 eingelaufen. Bekanntlich soll der Ertrag der Sammlung durch den hochw. Joseph Schrembs, Bischof von Cleveland, dem Hl. Vater übermittelt werden, als ein kleiner Beweis der Dankbarkeit für sein unsrer Vereinigung erwiesenes Wohlwollen.

Nach der vom Hrn. J. D. Guenemann im Novemberheft des „Vereinsboten“ veröffentlichten Liste der Gaben, haben 318 Vereine und 9 Priester und Laien 327 Beiträge geliefert. Bis Jahreschluß sollten noch etliche hundert andere Vereine ihre Beisteuer abliefern, so daß dem Hl. Vater mindestens \$1500 überreicht werden können. Wenngleich Präsident Rorj nur um eine kleine Gabe gebeten hat, so ist

doch kein Grund vorhanden, weshalb die Gesamtsumme nicht eine ansehnlichere werden sollte. — Das Verzeichnis der eingelaufenen Gelder veröffentlichen wir an anderer Stelle.

Erhöht Kopfsteuer auf \$1.00.

Der Central-Verein von Maryland hat jüngst mit beachtenswerther Energie mehrere einschneidende Änderungen vorgenommen. In der November-Versammlung beschloß man, von Januar 1926 an die Kopfsteuer auf \$1.00 pro Jahr zu erhöhen, während sie bisher nur 60 Cents betrug. Der Vorschlag wurde einstimmig angenommen. Ferner beschloß man, die Sitzungen einer Revision zu unterziehen; ein Komitee wurde mit der Ausführung dieses Vorschlags betraut. Des weiteren wurde bestimmt, daß alle Beiträge an den Finanzsekretär und nicht an Kollektoren abgeliefert werden sollen. Auch beschloß man, in Zukunft sämtliche Versammlungen in einer und derselben Halle abzuhalten, anstatt wie bisher zwischen den verschiedenen deutschen Gemeinden abzuwechseln.

Dieser Verband hat sich bekanntlich vor etwas über Jahresfrist entschlossen, die Einzelmitgliedschaft zur Grundlage der Organisation zu machen. Die Kopfsteuer ist für Einzelmitglieder gedacht.

Aus den Distriktsverbänden.

Auf der Tagesordnung der November-Versammlung des Stadtverbandes St. Paul stand die Erörterung des städtischen Budgets für 1926. Der Comptroller hatte aus dem Budget eine Bewilligung von \$10,000 für Gesundheitsinspektion in Pfarrschulen ausgemerzt, und nach eingehender Besprechung wurde ein Ausschuß ernannt, der bei dem Beamten gegen die Schifane vorstellig werden soll. Rev. P. Hermann Bergmann, D. S. B., hielt eine Ansprache über die Tätigkeit katholischer Vereine. Dem Vortrag folgten ein Einakter, aufgeführt von den Mitgliedern des Dramatischen Klubs, und Liedervorträge der Gesangssektion. — Der New Yorker Lokalverband nahm in seiner Oktoberversammlung einen Bericht des Hrn. Prof. J. Schirp über die Generalversammlung des C. B. entgegen. In seiner Novemberversammlung befaßten sich die Delegierten mit den geltenden Miethgesetzen. — Die Versammlung beschloß, der „State Commission on Housing and Regional Planning“, die zur Zeit in der City Hall tagte, die Beibehaltung der bestehenden Gesetze zu empfehlen, da die seit längerem herrschende Wohnungsnot noch nicht beseitigt sei. Der Sekretär wurde beauftragt, die betr. Resolution der Kommission zu unterbreiten. — Der Verein beschloß ferner, Rev. Joseph Kreuter, Sekretär der „Unio Calolica“, die das Werk der Wiedervereinigung der russischen Kirche mit der Kirche Roms vorzubereiten bestrebt ist, für einen Vortrag über die Bestrebungen der Union zu gewinnen, und ferner, die Beschlüsse der Clevelander Generalversammlung des C. B. in planmäßiger Weise durchzusetzen. — Im Brooklyn'er Lokalverband des C. B. herrscht rege Tätigkeit. Der zum größten Teil aus Mitgliedern des Verbandes bestehende Studiengiriel (Hr. Nic. Dieb, Vorführer) hat seine Winterarbeit wieder aufgenommen. Ferner beteiligten sich am 1. November Vertreter der dem Verbands angeschlossenen Vereine wie alljährlich in der Gedächtnisfeier für die Toten des Verbandes, indem sie in corpore zum St. John's Friedhofe pilgerten, und am Allerseelentage einem Amte für die Verstorbenen beizuhelfen. Agitationsarbeiten sind im Gange, und ein Ausschuß beabsichtigt, mehrere abseits stehende Vereine zum Anschluß an den Verband zu bewegen. — Ein Morgengottesdienst, gemeinsames Mittagessen, gefolgt von einer Geschäftsversammlung und Massenversammlung — das war das Programm der Quartalversammlung des Lehigh-Verbandes des C. B. von Pennsylvania, die zu Bath stattfand. Rev. J.

W. Post, Pfarrer der Gemeinde, predigte über „das Gebet“; Präsident Hermann Spiegel, Bethlehem, leitete die Verhandlungen der Geschäftsversammlung, während Frau Marie Engler als Vorsitzende der gleichzeitig tagenden Frauenversammlung fungierte. In der Massenversammlung behandelte Rev. Joseph Stettner, M. S. C., das Thema „Unser Glaube“, worauf Rev. J. M. P. Fries, Allentown, einen Vortrag über die Schönheiten der kath. Religion hielt. Ein weiterer Redner war Rechtsanwalt Cullen Ganey, von Bethlehem.

Eine jüngst abgehaltene Versammlung des 12. Distriktsverbandes des C. B. von Wisconsin (Sitz Milwaukee) wählte Rev. Michael Graettinger als Geistlichen Berater und Hrn. Joseph Birk als Präsidenten. Der hochw. Monsignor A. B. Salid hielt eine Ansprache. Dieser Verband veranstaltete eine Wallfahrt nach Holy Hill, an der sich die Mitglieder recht zahlreich beteiligten. — Auf der zu Marshfield abgehaltenen Quartalversammlung des 9. Distrikts des C. B. von Wisconsin wurden die Beschlüsse der diesjährigen Generalversammlung des C. B. verlesen und erklärt. Die Hauptrede in der Massenversammlung hielt Hr. S. A. Schmitz, Appleton; er referierte über die Generalversammlung zu Cleveland. — Vereinsmitglieder aus Morriston, Atkins, Dixie und Conway beteiligten sich an der in Perry in Arkansas abgehaltenen Distriktsversammlung, die nach dem Hochamte abgehalten wurde. Rev. Joseph A. Noblehead, C. S. Sp., von Conway, sprach über die Bedeutung des Staatsverbandes, Rev. Peter Post über den Frauenbund. Ferner hielt die Präsidentin des Frauenbundes, Frau M. Durst, eine Ansprache. — In der zu Altus veranstalteten Versammlung des dortigen Distriktsverbandes des Staatsverbandes Arkansas behandelte der hochw. P. Placidus Dehse, D. S. B., Pfarrer der Mutter Gemeinde, die Gelegenheiten, die sich den katholischen Vereinen bieten, nach Innen und Außen eine segensreiche Tätigkeit zu entfalten. Er empfahl den Vereinsmitgliedern das Central-Blatt und die Flugblätter der C. St. und ersuchte sie, diese Centrale zu unterstützen. Die Herren Caspar Koll, Jos. DeClerk und J. Kramer, letzterer Präsident des Verbandes, hielten weitere Ansprachen.

Der regsame Central-Illinois Distriktsverband veranstaltete seine Quartalversammlung am 25. Oktober in Lincoln, und bot den vielen Teilnehmern Gelegenheit, einem Vortrag des hochw. L. P. Gentel, Pfarrer in Lincoln, über seine Rompilgerfahrt zu lauschen. Rechtsanwalt Frank Trutter, von Springfield, hielt ebenfalls eine Ansprache, während Frau Marie Gaa-Reef, ebenfalls von Springfield, über die Generalversammlung des C. B. und des Frauenbundes in Cleveland referierte. Der Kirchenchor trug mehrere Nummern vor. — Die Hauptrede in der Massenversammlung, die den Abschluß der jüngst abgehaltenen Quartalversammlung des Clinton County Distriktsverbandes des C. B. von Illinois bildete, hielt Hr. A. Brodland, von der C. St. Er behandelte die Gründe, die für die organisierte katholische Aktion sprechen. Rev. B. Hilgenberg, Kommissarius, vermochte über ein erfolgreiches Vorgehen des Verbandes gegen die sog. „County Roadhouses“ zu berichten. Wie üblich wurde in der Versammlung eine Kollekte für den hochw. Erzbischof Doering, in Japan, aufgenommen. Die sehr gut besuchte Versammlung fand in Carlyle statt und wurde von dem Kommissarius des Staatsverbandes, Rev. J. G. Bruns, Pfarrer in Carlyle, mit einer Begrüßungsansprache eröffnet. — Der St. Louiser Distriktsverband hält allmonatlich Sitzungen ab. In einer der jüngsten Versammlungen, abgehalten in der Hl. Geist-Gemeinde, nahm man in einem Beschluß gegen die Sittlichkeit gefährdenden Zeitschriften Stellung, und erklärte sich bereit, an einer allgemeineren Bewegung zur Bekämpfung dieser gefährlichen Druckwerke mitzuwirken. Rev. Albert Muntich, S. J., sprach über die Gefahr, die solchen Schriften innewohnt.

Der Kath. Sängerbund New York veranstaltete am Dankfesttage im Kolping-Hause einen recht erfolgreich verlaufenen Volksliederabend.

Am selben Tage sang der Chor bei einem Hochamte in der Benediktus-Kirche zu Throgs Neck.

Miszellen.

Der noch junge Gesellenverein Philadelphia hielt am 18. November seinen zweiten Familienabend ab.

Diese Zusammenkünfte sollen die Sache der Kolpingsvereine fördern. Sie werden fortan allmonatlich in der Halle der St. Heinrich-Gemeinde stattfinden.

Gemäß einem Beschluß der zu Harvey abgehaltenen General-Versammlung des Staatsverbandes Nord Dakota wurden die auf jener Versammlung angenommenen Resolutionen auch in englischer Uebersetzung veröffentlicht.

Die Beschlüsse behandeln: Der Papst, Friedensvermittler; Seligs- und Heiligsprechungen; Laienapostolat und Vereine; Förderung von Berufen; Entscheidung im Dreigener Schul-Fall; unsere Presse.

Der Marylander Zweig des C. V. und der Staatsverband New Jersey bereiten besondere Agitationsversammlungen vor. Der Zweck der Veranstaltungen ist, Mitgliedern und Nichtmitgliedern, Männern und Frauen, Gelegenheit zu bieten, sich über die Aufgaben und Bestrebungen des C. V. und der ihn bildenden Verbände zu unterrichten.

Vertreter der Kath. Union von Missouri hielten Ansprachen in zwei ebenfalls als Agitationsversammlungen gedachten Veranstaltungen in Salisbury und Washington.

Der Frauenbund Stadt New York hat bereits \$3433.00 in der Kasse für den Bau bezw. die Einrichtung eines Arbeiterinnenheims.

Diese Vereinigung arbeitet bei größeren Veranstaltungen zusammen mit dem Central-Verein von New York, und erhält einen Anteil an den Reineinnahmen. Das jüngst abgehaltene Stiftungsfest, mit dem ein Bazar verbunden war, warf einen Reingewinn von \$1600 ab. Aus solchen Einnahmen werden gewisse caritative Werke unterstützt, während ein Anteil dem Fonds für das Mädchenheim zugewendet wird.

Ein weiteres Kolping-Haus, Eigentum des kath. Gesellenvereins Brooklyn, wurde am 15. November eingeweiht. Rev. P. Joseph McNamara S. J., Professor an der Fordham Universität und Präses des New Yorker Gesellenvereins, der zur Zeit den vereinigten Präses des Brooklyn Vereins, Rev. Geo. Mehger, vertritt, nahm die Einweihung vor und hielt die Begrüßungsrede.

Das Heim enthält außer Versammlungslokalen, Ekzimer und Billiardzimmer, Wohnräume für 28 Gesellen.

Einen vortrefflichen Beschluß faßte in seiner Oktober-Versammlung der St. Peters Verein in St. Paul. Nachdem Hr. Joseph Matt, Schriftleiter des „Wanderer“, über die Generalversammlungen des C. V., des Staatsverbandes und der Unterstützungsgesellschaft referiert hatte, beschloß man, der Verein solle auf das Central-Blatt abonnieren und dessen Leitartikel zur Grundlage der Diskussionen in jeder Versammlung benützen.

Dieser Beschluß ist im Sinne einer oft gemachten Anregung, der der Präsident des Staatsverbandes Minnesota, Hr. Willibald Eibner, in seiner Jahresbotschaft an die Generalversammlung Nachdruck verliehen hat.

Hr. Franz Dackendorff, Sekretär des Staatsverbandes Wisconsin, hat die auf der 19. Jahresver-

sammlung des Staatsverbandes von Wisconsin geflogenen Verhandlungen mit großem Fleiß für das Protokoll dieser Konvention verarbeitet. Diesem Bericht schließen sich die der 12. General-Versammlung der Gonzaga Union der Jünglinge und der 5. Generalversammlung des Frauenbundes an.

Diese Konvention — sie tagte am 12.—14. Juli in Madison — hieß übrigens den Vorschlag der Exekutive, den Namen des Verbandes in „Catholic Central Verein Wisconsin“ umzuändern, gut. Der Hauptverband wurde 1889 gegründet, ist also 36 Jahre alt. Anders als alle anderen im C. V. zusammengeschlossenen Staatsverbände tagt er nicht jährlich, sondern ein um's andere Jahr.

Sein silbernes Priesterjubiläum beging am 22. November der um den C. V. und den Frauenbund verdiente Rektor der St. Bonifatius Gemeinde in Philadelphia, Rev. J. M. Weierschmidt C. SS. R. Kardinal Daugherty, Erzbischof von Philadelphia, wohnte dem feierlichen Amte, das den Mittelpunkt der Feier bildete, bei.

Rev. Weierschmidt ist am 22. April 1876 zu Baltimore in der St. Michaels Gemeinde geboren. Am 2. August 1895 legte er Profess ab und wurde am 28. November 1900 zuchester, Md., zum Priester geweiht. Er wirkte von 1902 ab achtzehn Jahre lang an St. Bonifatius, worauf drei Jahre hindurch Rektor des Redemptoristenkollegiums zu North East, Pa., und kam dann nach St. Bonifatius zurück.

Ein treuer, stiller Förderer unsrer Sache, der hochbetagt, zweimal bei Nachreisen auf den Schlafwagen verzichtete, in der Absicht, das so ersparte Geld dem Stiftungsfonds zuzuwenden, der hochw. Abt Ignatius Conrad O. S. B., von New Subiaco, hat sich durch hohes Alter und Krankheit veranlaßt gesehen, um die Wahl eines Adjutor-Abtes nachzusehen. Der Konvent hat den hochw. P. Edward Burgert, bisher Prior, als Abt gewählt.

Der gewählte Abt ist ein Sohn der Gemeinde in Altus Arkansas. Nachdem er seine Studien in Subiaco absolviert hatte, bezog er die Kath. Universität in Washington, wo er sich den Doktor der Philosophie erwarb. Die Delegaten zu diesjährigen Generalversammlung des Staatsverbandes Arkansas in Subiaco werden sich der sachlich wohl begründeten Predigt wohl erinnern, in der Vater Edward die Aufgabe der Vereine im Laienapostolat beleuchtete und namentlich die Bedeutung des C. V. für die katholische Aktion hervorhob. Möge dem neuen Abt eine segensreiche Wirkksamkeit beschieden sein!

Beiträge zum Peters-Pfennig.

Beim Finanz-Sekretär des C. V. sind bis zum 5. November eingelaufen:

St. Joseph Liebesbund, Madison, Wis., \$2.00; St. Joseph Männer-Verein, Chicago, \$5.00; St. Gerhards Männer-Verein, Buffalo, \$5.00; St. Liborius Court, C. D. 108, Chicago, \$2.00; St. Nicholas Court, 171, Aurora, Ill., \$1.00; Holy Name Society of St. Francis, Rocheste \$1.00; Windthorst Court 74, Chicago, \$2.00; St. Louis Commandery No. 17, Knights of St. John, Rocheste \$2.00; St. Bonaventura Benevolent Society, Milwaukee \$5.00; St. Joseph of St. Ann's, Newark, \$2.00; St. Adrien's Workmen's Sodality, St. Louis, \$3.00; St. Augustinus Court, No. 359, C. D. 8, Chicago, \$5.00; St. Joseph Schulverein, Cape Girardeau, Mo., \$1.00; St. Franz Xavier Court, No. 295, Streator, Ill., \$1.00; C.